ശ്രീരാഘവ-യാദവീയം (കവി വേങ്കടാധ്വരി)

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The poet വേങ്കടാധ്വരി has constructed the poetry namely ശ്രീരാഘവ-യാദവീയം applying all SANDHI RULES and METER RULES IN SUCH A WAY THAT BY REVERSING THE SLOKAS ALSO ALL SANDHI RULES ARE FOLLOWED AND THE SAME METERS ARE RETAINED. AND IN BOTH- WAYS THE SLOKAS ARE MEANINGFUL.

In this document the construction of the poetry is explained. To understand the explanations,
the reader should be knowledgeable about SANSKRIT VISARGA SANDHI RULES OR ATLEAST SHOULD HAVE THE VISARGA SANDHI RULES READY FOR REFERENCE AND SHOULD REFER IT EVERY TIME SANDHI RULES OF THE SLOKAS ARE EXPLAINED HEREIN.
The brilliance of the poet and the poetry is in the construction of the verses. The meaning can be checked after understanding the construction.

SLOKAS 1A,1B,2A,2B,5A,5B are in Anushtup chandas സർവഗുരു but not in Anushtup meter.
SLOKA 7A & 7B are in the METER സ്രഗ്വിണി ie
4 ര-ഗണംs in each padam of the slokam.
All other slokas are in the METER ANUSHTUP. The characteristic of ANUSHTUP METER IS THAT LETTERS 13,14,15 of each half should be in ജഗണം ie ലഘു ഗുരു ലഘു always.

Now we will analyse the slokas to understand its construction by the poet. For this we will read the slokas forward and reverse. The variations appearing in the slokas are explained in the slokas itself.

Anuloma (anushtup chandas, സർവഗുരു) 1A

വന്ദ്യേ‍ഹം ദേവം തം ശ്രീതം രന്താരം കാലം ഭാസാ യഃ .
(Reverse of സായഃ is യഃ+സാ. This becomes യസ്സാ as per visarga sandhi rules. യസ്സാ is seen in SLOKA 1B)
രാമോ രാമാ-ധീരാ+പ്യാഗോ ലീലാ-മാരാ-യോ-ധ്യേ വാസേ.

വിലോമ(anushtup chandas, സർവഗുരു) 1B

സേവാ+ധ്യേയോ രാമാ-ലാലീ ഗോപ്യാ-രാധീ മാരാ-മോരാഃ .
(Reverse of മോരാഃ is രാഃ+മോ. This becomes രാമോ as per ആ+visarga sandhi rule. രാമോ is seen in 1A)
യസ്സാ-ഭാല+ങ്കാരം താരം തം ശ്രീതം വന്ദ്യേ‍ഹം ദേവം.

Anuloma(anushtup chandas, സർവഗുരു) 2A

സാകേ-താ+ഖ്യാ+ ജ്യായാ-മാസീ+ദ്യാവി+പ്രാദീ+പ്താ+ര്യാ-ധാരാ .
പൂരാ-ജീതാ-ദേവാ+ദ്യാവി+ശ്വാസാ+ഗ്ര്യാസാ+വാശാ+രാവാ .

വിലോമം(anushtup chandas, സർവഗുരു) 2B

വാരാ-ശാവാ-സാ+ഗ്ര്യാ സാ+ശ്വാ-വിദ്യാ-വാദേ-താജീ-രാപൂഃ .
(Reverse of രാപൂഃ is പൂഃ+രാ. This becomes പൂരാ as per ഊ-visarga sandhi rules. പൂരാ is seen in 2A.)
രാധാ+ര്യാപ്താ/ ദീ+പ്രാ-വി+ദ്യാ-സീമായാജ്യാ+ഖ്യാതാ-കേസാ .

Anuloma (anushtup) 3A

കാമ-ഭാ+സ്ഥല-സാര+ശ്രീ സൗധാ-സൗഘന-വാപികാ .
സാര-സാരവ-പീനാസ-രാഗാ-കാരസു-ഭൂരിഭൂഃ .. 3..✓
(Reverse of രിഭൂഃ is ഭൂഃ+രി. This becomes ഭൂരി as per ഊ-visarga sandhi rules.The rule says
Long vowel-minus ആ then visarga +ർ = visarga dropped.ഭൂരി is seen in 3B.)

വിലോമം(anushtup) 3B

ഭൂരി-ഭൂസുര-കാഗാരാ-സനാ-പീവര-സാരസാ .
കാപി-വാനഘ-സൗധാ-സൗ+ ശ്രീ-രസാല+സ്ഥഭാ-മകാ .

Anuloma(anushtup) 4A

രാമ-ധാമ-സമാ-നേന-മാഗോ-രോധന-മാസതാം .
നാമഹാ-മക്ഷര-രസം താരാ-ഭാസ്തു ന വേദ യാ .. 4..

വിലോമം(anushtup) 4B

യാദ-വേനസ്തു-ഭാരാതാ-സംര-രക്ഷ-മഹാമനാഃ
(Reverse of മനാഃ is നാഃ+മ. This becomes നാമ as-per ആ-visarga rule. നാമ is seen in 4A)
താം സ-മാന-ധരോ-ഗോമാ-നനേ-മാസ-മധാ-മരാഃ ..
(Reverse of മരാഃ is രാഃ+മ. This becomes രാമ asper ആ-visarga rule. രാമ is seen in 4A.)

Anuloma (anushtup chandas, സർവഗുരു) 5A

യൻ ഗാധേയോ യോഗീ രാഗീ വൈതാനേ സൗമ്യേ സൗ+ഖ്യേസൗ .
തം ഖ്യാതം ശീതം സ്ഫീതം ഭീമാ-നാമാ+ശ്രീഹാതാ+ ത്രാതം ..

വിലോമം(anushtup chandas,സർവഗുരു)5B

തം ത്രാതാ-ഹാ+ശ്രീ-മാനാമാ-ഭീതം സ്ഫീത്തം ശീതം ഖ്യാതം .
സൗഖ്യേ സൗമ്യേസൗ നേതാ വൈ-ഗീ-രാഗീയോ യോധേ-ഗായൻ ..

Anuloma (അനുഷ്ടുഭ്) 6A

മാരമം സുകുമാ-രാഭം രസാ-ജാപ-നൃതാ+ശ്രിതം .
കാവി-രാമ-ദലാ-പാഗോ-സമാ-വാമ-തരാ-നതേ ..

വിലോമം(അനുഷ്ടുഭ്) 6B
തേന രാത-മവാ-മാസ ഗോപാ-ലാദ-മരാ-വികാ .
തം ശ്രിതാ-നൃപജാ-സാരം-ഭരാമാ-കുസുമം രമാ .

Anuloma (meter സ്രഗ്വിണി) 7A

രാമനാമാ സദാ ഖേദ-ഭാവേ ദയാ-
വാനതാ-പീനതേ-ജാരിപാ-വാനതേ .(വനതേ is wrong. വാനതേ✓)
കാദി-മോദാ-സഹാ-താസ്വ-ഭാസാ-രസാ-
മേസുഗോ-രേണുകാ-ഗാത്രജേ ഭൂരുമേ .

വിലോമം (meter സ്രഗ്വിണി) 7B

മേരു-ഭൂജേ+ത്രഗാ-കാണു-രേഗോ-സുമേ-
സാരസാ ഭാ+സ്വതാ-ഹാസ-ദാമോ-ദികാ .
തേന വാ പാരി-ജാതേന പീതാ നവാ
യാദവേ ഭാദ-ഖേദാ-സമാനാ-മരാ ..

Anuloma (അനുഷ്ടുപ്) 8A

സാര-സാസ-മധാ-താക്ഷി-ഭൂമ്-നാധാ-മസു സീതയാ .
സാ+ധ്വ-സാവി-ഹരേ-മേ+ക്ഷേ+മ്യരമാ-സുര-സാരഹാ .. 8..

വിലോമം (അനുഷ്ടുപ്) 8B

ഹാര-സാര-സുമാ-രമ്യ+ക്ഷേമേ-രേഹ-വിസാ+ധ്വസാ .
യാത-സീസുമ-ധാമ്നാഭൂ+ക്ഷിതാ-ധാമസ-സാരസാ ..

Anuloma. (അനുഷ്ടുപ്) 9A

സാഗസാ-ഭരതാ-യേഭ-മാഭാ-താമ+ന്യു-മത്തയാ .
സാത്ര-മധ്യമ-യാതാപേ-പോതാ-യാധി-ഗതാ-രസാ .. 9..

വിലോമം(അനുഷ്ടുപ്) 9B
സാരതാ-ഗധിയാ-താപോ-പേതായാ-മ+ധ്യ-മ+ത്രസാ .
യാത്ത-മ+ന്യു-മതാ-ഭാമാ ഭയേ-താര-ഭസാ-ഗസാ .

Anuloma(അനുഷ്ടുപ്) 10A

താന-വാദ-പകോ-മാഭാ-രാമേ-കാനന-ദാസസാ .
യാലതാ-വൃദ്ധ-സേവാകാ-കൈകേയീ-മഹദാ-ഹഹ ..

വിലോമം(അനുഷ്ടുപ്) 10B
ഹഹ-ദാഹ-മയീ-കേകൈ-കാവാ-സേദ്ധ-വൃതാലയാ .
സാസ-ദാനന-കാമേരാ-ഭാമാ-കോപദ-വാനതാ .

Anuloma(അനുഷ്ടുപ്) 11A

വര-മാനദ-സത്യാസ+ഹ്രീത-പിത്രാ-ദരാ-ദഹോ .
ഭാസ്വര+സ്ഥിര-ധീരോപ-ഹാരോ-രാവന-ഗാമ്യസൗ .

വിലോമം(അനുഷ്ടുപ്) 11B
സൗമ്യ-ഗാന-വരാ-രോഹാ-പരോ-ധീരസ്- സ്ഥിര+സ്വ-ഭാ
ഹോദ-രാദ+ത്രാപിത+ഹ്രീ-സത്യാ-സദന-മാരവ ...

Anuloma(അനുഷ്ടുപ്)12A

യാന-യാനഘ-ധീതാദാ രസാ-യാ-സ്ത-നയാ-ദവേ .
സാഗ-താഹി-വിയാ-താ+ഹ്രീ-സതാ-പാന-കിലോ-നഭാ ..

വിലോമം(അനുഷ്ടുപ്)12B
ഭാന-ലോകിന-പാതാസ+ഹ്രീതായാ-വിഹിതാ-ഗസാ .
വേദ-യാനസ്-തയാസാര-ദാതാധീ-ഘനയാ-നയാ ..

Anuloma(അനുഷ്ടുപ്)13A

രാഗി-രാധുതി-ഗ(ർവാ)ദാ-രദാ-ഹോമ-ഹസാ-ഹഹ .
യാന-ഗാത-ഭര+ദ്വാജ-മായാ-സീദമ-ഗാഹിനഃ ..
(Reverse of ഹിനഃ is നഃ+ഹി. This becomes നോഹി as per aവisarga sandhi rules. This is seen in 13B

വിലോമം(അനുഷ്ടുപ്)13B
നോഹി-ഗാമദ-സീയാമാ-ജ+ദ്വാര-ഭത-ഗാനയാ .
ഹഹ സാഹ-മഹോ-ദാര-ദാ(ർവാ)-ഗതി-ധുരാ-ഗിരാ ..

Anuloma(അനുഷ്ടുപ്)14A

യാതു-രാജിദ-ഭാഭാരം ദ്യാം-വ-മാരുത-ഗന്ധഗം .(ഗന്ധഗം is ഗംധഗം)
സോഗ-മാര-പദം യക്ഷ-തുംഗാ-ഭോനഘ-യാത്രയാ .

വിലോമം(അനുഷ്ടുപ്)14B

യാത്രയാ-ഘന-ഭോഗാതുംങ്- ക്ഷയദം പരമാഗസഃ .
(Reverse of ഗസഃ is സഃ+ഗ. This becomes സോഗ as per സഃ sandhi rules. This is seen in 14A.)
ഗന്ധ-ഗന്ത-രുമാ-വദ്യാം രംഭാഭാ-ദജിരാ തു യാ ..

Anuloma(അനുഷ്ടുപ്)15A

ദംഡകാം പ്ര-ദ-മോ-രാജാ+ല്യാഹതാ-മയ-കാരിഹാ .
സസമാനവതാനേനോ-ഭോഗ്യാ-ഭോനത-ദാസന ..

വിലോമം(അനുഷ്ടുപ്)15B

നസദാ-തനഭോ+ഗ്യാഭോ നോനേ-താവന-മാസ സഃ
(Reverse of സസഃ is സഃ+സ. This becomes സസ by സ-വിസർഗ sandhi rules. സസ is seen in 15A)
ഹാരി-കായ-മതാ-ഹല്യാ-ജാരാ-മോദ+പ്ര-കാംഡദം ..

Anuloma(അനുഷ്ടുപ്)16A

സോര-മാര-ദന+ജ്ഞാനോ-വേ-ദേ-രാ-കണ്ഠ-കുംഭജം .
തം ദ്രു-സാര-പടോ-നാഗാ-നാനാ-ദോഷ-വിരാ-ധഹാ ..

വിലോമം(അനുഷ്ടുപ്)16B

ഹാധരാ-വിഷദോ-നാനാ-ഗാനാ-ടോപര-സാ+ദ്രുതം .
ജംഭ-കുണ്ഠ-കരാ-ദേവേ-നോജ്ഞാന-ദരമാ-രസഃ ..
(Reverse of രസഃ is സഃ+ര. This becomes സോര as per അ visarga sandhi rule. This സോര is seen in 16A)

Anuloma(അനുഷ്ടുപ്)17A

സാഗ-മാകര-പാതാഹാ-കങ്കേനാ-വനതോ-ഹിസഃ .
(Reverse of ഹിസഃ is സഃ+ഹി. This becomes സഹി as per സഃ visarga sandhi rules. This is seen in 17B)
ന സ-മാ-ന-ർദ-മാരാമാ-ലംകാ-രാജ+സ്വസാ രതം ..

വിലോമം(അനുഷ്ടുപ്)17B
തം രസാ+സ്വ-ജരാ-കാലം/മാരാ-മാർദന-മാസന .

സഹി-തോന-വനാ-കേകം ഹാതാ-പാരക-മാഗസാ ..

Anuloma(അനുഷ്ടുപ്)18A

താം സ ഗോര-മദോ+ശ്രീദോ വി+ഗ്രാമ-സദരോ-തത .
വൈര-മാസ-പലാ-ഹാരാ വിനാസാ രവി-വംശകേ ..

വിലോമം(അനുഷ്ടുപ്)18B

കേശവം വിരസാ-നാവി-രാഹാ-ലാപ-സമാ-രവൈഃ
(Reverse of രവൈഃ is വൈഃ+ര. This becomes വൈര as per ഐ visarga rules. This വൈര is seen in 18A)
തതരോദ-സമ+ഗ്രാവി-ദോ+ശ്രീ-ദോമര-ഗോസതാം ..

Anuloma (അനുഷ്ടുപ്)19A

ഗോദ്യു-ഗോമ+സ്വ-മായോഭൂ-ദ+ശ്രീ-ഗഖര-സേനയാ .
സഹ-സാഹ-വധാ-രോവി-കലോ-രാജ-ദരാ-തിഹാ ..

വിലോമം(അനുഷ്ടുപ്)19B

ഹാതി-രാദ-ജരാലോക-വിരോ-ധാവ-ഹസാ-ഹസ .
യാന-സേര-ഖഗ+ശ്രീദ ഭൂയോ-മാ+സ്വമ-ഗോ+ദ്യുഗഃ ..
(Reverse of ദ്യുഗഃ is ഗഃ+ദ്യു. This becomes ഗോദ്യു as per അvisarga sandhi rules. This ഗോദ്യു is seen in 19A)

Anuloma (അനുഷ്ടുപ്)20A

ഹത-പാപ-ചയേ-ഹേയോ ലംകേശോ-യമ-സാരധീഃ .
(Reverse of രധീഃ is ധീഃ+ര. This becomes ധീര as per ഈ-visarga sandhi rules. ധീര is seen in 20B.)
രാജി-രാവിര-തേരാപോ-ഹാഹാ-ഹം-ഗ്ര-ഹ-മാരഘഃ ..
(Reverse of രഘഃ is ഘഃ+ര . This becomes ഘോര as per അ-visarga sandhi rules. ഘോര is seen in 20B)

വിലോമം(അനുഷ്ടുപ്)20B

ഘോ്ര-മാഹ+ഗ്രഹം-ഹാഹാ-പോരാ-തേര-വിരാ-ജിരാഃ
(Reverse of ജീരാഃ is രാഃ+ജീ. This becomes രാജീ as per ആ-visarga sandhi rule.)
ധീര-സാമയ-ശോകേലം യോ ഹേ-യേച പപാ-ത-ഹ ..

Anuloma(അനുഷ്ടുപ്)21A

താട-കേയല-വാദേനോ-ഹാരീ-ഹാരി-ഗിരാ-സസഃ .
(Reverse of സസഃ is സഃ+സ. This becomes സസ as per visarga sandhi rules of സഃ. This സസ is seen in 21B
ഹാസ-ഹായ-ജനാസീതാ-നാ-പ്തേ-നാ-ദ-മനാ-ഭുവി ..

വിലോമം(അനുഷ്ടുപ്)21B

വിഭുനാമ-ദനാ-പ്തേ-നാ-താസീനാ-ജയ-ഹാസഹാ .
സസരാ-ഗിരി-ഹാരീഹാ-നോദേ-വാ-ലയ-കേടതാ ..

Anuloma(അനുഷ്ടുപ്)22A

ഭാര-മാകു-ദശാ-കേനാ-ശരാധീ-കുഹ-കേനഹാ .
ചാരുധീ-വന-പാലോ+ക്യാ വൈദേഹീ-മഹിതാ-ഹൃതാ ..

വിലോമം(അനുഷ്ടുപ്)22B

താഹൃ-താഹി-മഹീ-ദേവ്യൈ+ക്യാലോ-പാന-വധീ-രുചാ .
ഹാനകേഹ-കുധീരാശ-നാകേ-ശാദ-കുമാ-രഭാഃ ..
(Reverse of രഭാഃ is ഭാഃ+ര. This becomes ഭാര as per ആ-visarga sandhi rule. This ഭാര is seen in 22A)
(കുധീരാശാ in second line is wrong .കുധീരാശ is correct).

Anuloma(അനുഷ്ടുപ്)23A

ഹാരി-തോയദ-ഭോരാമാ-വിയോ-ഗേ-നഘ-വായുജഃ .
(Reverse of യുജഃ is ജഃ+യു. This becomes ജോയു as per അ-visarga sandhi rules. This ജോയു is seen in 23B)
തംരു-മാമ-ഹിതോ-പേതാ-മോദോ-സാരജ്ഞ-രാമയഃ ..
(Reverse of മയഃ is യഃ+മ. This becomes യോമ as per visarga sandhi rules of അഃ. This യോമ is seen in 23 B)

വിലോമം (അനുഷ്ടുപ്)23B

യോമ-രാജ്ഞ-രസാ-ദോമോ-താപേ-തോഹിമ-മാരുതം
ജോയു-വാഘന-ഗേയോവി-മാരാ-ഭോദയ-തോരിഹാ ..

Anuloma(അനുഷ്ടുപ്)24A

ഭാനു-ഭാനുത-ഭാ-വാ-മാ-സദാ-മോദ-പരോ-ഹതം .
തംഹതാ-മരസാ-ഭ+ക്ഷോ-തിരാതാ-കൃത-വാസവിം ..

വിലോമം(അനുഷ്ടുപ്)24B

വിംസ-വാത-കൃതാ-രാതി+ക്ഷോഭാ-സാര-മതാ-ഹതം .
തം ഹരോ-പദമോ-ദാസ-മാ-വാ-ഭാ-തനു-ഭാനുഭാഃ ..
(Reverse of നുഭാഃ= ഭാഃ+നു. This becomes ഭാനു as per ആvisarga sandhi rules. This ഭാനു is seen in 24A)

Anuloma(അനുഷ്ടുപ്) 25A

ഹംസജാ-രു+ദ്ധ-ബലജാ-പരോ-ദാര-സുഭാജിനി .
രാജി-രാവണ-ര+ക്ഷോര-വിഘാ-തായര-മാരയം ..

വിലോമം(അനുഷ്ടുപ്)25B

യം ര-മാര-യതാ-ഘാവി-ര+ക്ഷോ-രണ-വരാജിരാ .
നിജ-ഭാസുര-ദാരോപ-ജാല-ബദ്ധ-രുജാ-സഹം ..

Anuloma(അനുഷ്ടുപ്)26A

സാഗ-രാതി-ഗമാ-ഭാതി-നാകേശോ-സുരമാ-സഹഃ .
(Reverse of സഹഃ is ഹഃ+സ. This becomes ഹസ്സ as per അ-visarga sandhi rules. This ഹസ്സ is seen in 26B)
തംസ-മാരു-തജം-ഗോപ്താ-ഭാദാ-സാദ്യ-ഗതോ-ഗജം ..

വിലോമം(അനുഷ്ടുപ്)26B

ജംഗതോ-ഗദ്യ-സാദാഭാ+പ്താ-ഗോജ+ന്തരു-മാസതം .
ഹസ്സ-മാര-സുശോ-കേനാ-തി-ഭാ-മാ-ഗതിരാ-ഗസാ ..

Anuloma(അനുഷ്ടുപ്)27A

വീര-വാനര-സേനസ്യ+ ത്രാതാ-ഭാദ-വതാ ഹി സഃ .
(Reverse of ഹിസഃ is സഃ+ഹി . This becomes സഹി as per സഃ visarga sandhi rules. This സഹി is seen in 27 B)
തോയധാ-വരിഗോ-യാദ+സ്യയ-തോനവ-സേതുനാ ..

വിലോമം(അനുഷ്ടുപ്)27B

നാതു-സേവന-തോയസ്യ-ദയാ-ഗോരിവ-ധായതഃ .
(Reverse of യതഃ is തഃ+യ. This becomes തോയ as per അ visarga sandhi rules. This തോയ is seen in 27A)
സഹിതാ-വദ-ഭാതാ+ത്രാ+സ്യനസേ-രനവാ-രവീ ..

Anuloma(അനുഷ്ടുപ്)28A

ഹാരി-സാഹസ-ലങ്കേനാ-സുഭേദീ-മഹിതോ-ഹിസഃ .
(Reverse of ഹിസഃ isസഃ+ഹി. This becomes സഹി as per സഃ visarga sandhi rules. This സഹി is seen in 28 B)
ചാരു-ഭൂതനു-ജോരാമോ-രമാ-രാധയ-ദാർതിഹാ ..

വിലോമം(അനുഷ്ടുപ്) 28B

ഹാർതി-ദായ-ധരാ-മാര-മോരാജോ-നുത-ഭൂരുചാ .
സഹി-തോഹി-മദീ-ഭേസു-നാകേലം-സഹ-സാരിഹാ ..

Anuloma(അനുഷ്ടുപ്)29A

നാലികേര-സുഭാ-കാരാ-ഗാരാസൗ-സുര-സാപികാ .
രാവണാരിക്ഷമേരാപൂ-രാഭേ-ജേ-ഹി നനാ-മുനാ ..

വിലോമം (അനുഷ്ടുപ്)29B

നാമു-നാന-ഹിജേ-ഭേരാ-പൂരാ-മേ+ക്ഷ-രിണാ-വരാ .
കാപി-സാരസു-സൗരാഗാ-രാകാ-ഭാസുര-കേലിനാ ..

Anuloma(അനുഷ്ടുപ്)30A

സാ+ഗ്ര്യതാ-മരസാ-ഗാരാ-മക്ഷാ-മാഘന-ഭാരഗൗഃ ..
(Reverse of രഗൗഃ is ഗൗഃ+ര. This becomes ഗൗര as per ഔ visarga sandhi rules. This ഗൗര is seen in 30B)
നിജദേ-പരജി+ത്യാസ+ ശ്രീരാമേ സുഗ-രാ-ജ-ഭാ ..

വിലോമം(അനുഷ്ടുപ്)30B

ഭാജ-രാഗ-സുമേരാ+ശ്രീ-സത്യാ-ജിര-പദേ-ജനി .
ഗൗരഭാ-നഘ-മാ+ ക്ഷാമ-രാഗാ-സാര-മതാ+ഗ്ര്യസാ ..

.. ഇതി ശ്രീവേങ്കടാ+ധ്വരികൃതം ശ്രീരാഘവ-യാദവീയം സമാപ്തം ..

Prepared by
P.R.IYER
27.8.2025
****

SrI rAghava yAdavIyam

(By SrI vEnkatAdvari kavi)

Annotated Commentary In English By

Dr.Saroja Ramanujam

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श्रीः

श्रीराघवयादवीयम्

SrI rAghava yAdavIyam

(By SrI vEnkatAdvari kavi)

Introduction

The author Sri Venkatadhvari was born at Arasanipalai near Kancheepuram and was the follower of Sri Vedanta desikan. He had mastery in poetry and rhetoric. He had composed 14 works, the most important of them being Lakshmisahasram by composing which he got back his lost eyesight.

The present work Raghavayadhaveeyam comprises of 30 verses and deals with the story of Rama and Krishna together by adopting the style of anuloma and prathiloma, that is, reading each stanza as such and in reverse order, the former telling the story of Rama while the latter narrating the story of Krishna. Hence this work actually consists of 60 slokas in all.

The story of Rama follows Valmiki Ramayana closely but there is a slight deviation with respect to the story of Krishna which will be explained as the work progresses. The style is rather difficult to understand and the commentary in Sanskrit is provided by the author himself to facilitate comprehension. I will try to give the same in English along with the Sanskrit slokas.

--Dr.Saroja Ramanujam, M.A., Ph.d, Siromani in Sanskrit

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Slokams and Commentaries

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SALUTATION

किञ्चित्सञ्चिन्तयोगोपीकिलकिञ्चितवञ्चितम् ।

अञ्चितं ज्योतिरमरैरञ्चनाद्रावुदञ्चितम् ॥

भद्रोल्लासंभास्करापत्यवाहि न्यन्तर्दीव्यन्नवस्तवैर्युङ्ग्रबाणः ।

नाथोहल्यानन्दहेतुः प्रदत्तां राजीवाक्षो राघवो यादवो वा ॥

अनुवर्णितरामकृश्णवृत्तेरनुलोमप्रतिलोमवाचनाभ्याम् ।

कृतिमुल्लसितां विधाय पद्यैः विवृणोति स्वयमेव वेङ्कटार्यः ॥

ki~ncitsa~ncintayogopIkilaki~ncitava~ncitam|

a~ncitaM jyotiramaraira~ncanAdrAvuda~ncitam||

bhadrollAsaMbhAskarApatyavAhi nyantardIvyannavastavairyu~NgrabANaH|

nAthohalyAnandahetuH pradattAM rAjIvAkSho rAghavo yAdavo vA||

anuvarNitarAmakRRishNavRRitteranulomapratilomavAcanAbhyAm|

kRRitiamullasitAM vidhAya padyaiH vivRRiNoti svayameva ve~NkaTAryaH||

SLOKA 1

वन्देऽहं देवं तं श्रीतं रन्तारं कालं भासा यः ।

रामः रामाधीः आप्यागः लीलाम् आर आयोध्ये वासे ॥

vande ahaM devaM taM shrItaM rantAraM kAlaM bhAsA ya:|

rAma: rAmAdhI: ApyAga:leelAm Ara Ayodhye vAse||

Meaning in primary order (anuloma)

By anuloma or primary order, the sloka describes Rama.

I pay obeisance to Sri Rama, who traveled to the mountains of Malaya and Sahya, with his mind occupied with the thought of Sita and returned to Ayodhya and was sporting with Sita for a long time.

rAmA dheeh- With his (dhee) mind, in (rAmA), woman, that is, Sita.

ApyAgah - Apthum yogyAH agAh - The mountains of Sahya and Malaya which were fit to travel. (Aga means mountain) ApyAgah means one who went to these mountains. Rama who was roaming around in the mountains looking for Sita, is denoted by the words, rAmAdheeh and ApyAgah. Then after killing Ravana his return to Ayodhya and passing the time with Sita is mentioned with the rest of the sloka.

AyOdhye means ayodhyAbhavE, that which is in Ayodhya,

vAse means in the mansion.

LeelAm enjoyment

shrItam means from Sree that is Sita.

Ara means obtained.

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Rama Dharbhar at Ayodhya

Thanks:Sow.R.Chitralekha

KAlam rantAram means he was spending the time and

bhAsa, with his splendor.

aham - I,

vande - bow down

tam devam - that Rama.

aham vande tam devam The whole sentence implies that after returning to Ayodhya Rama spent long time enjoying the company of Sita, shining with his splendor and to such Rama I offer my obeisance.

Sloka in reverse order (prathiloma)

Now by prathiloma or reversion, the same sloka describes Krishna.

Reading from backwards, it is as follows:

सेवाध्येयो रामालाली गोप्याराधी मारामोराः ।

यस्साभालङ्कारं तारं तं श्रीतं वन्देऽहं देवम् ॥

sevAdhyeyo rAmAlAlee gopyArAdhI mArAmorA:|

yassAbhAla~NkAraM tAraM taM shrItaM vande ahaM devam||

(The reverse order will be obvious only by reading it in devanagari)

Meaning:

I bow to lord Krishna, who is contemplated by penance and sacrifice, who plays with Rukmini and other consorts, who is worshipped by the gopis, whose chest is the sporting field of Lakshmi and who is adorned with radiant ornaments.

Seva - refers to the spiritual and religious austerities like penance and

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sacrifice.

Krishna playing with Rukmini

dhyeyah - to be contemplated. The Lord can be understood only through austerities like yoga, thapas etc.

rAmA means woman and here it refers to the eight wives of Krishna with whom he revels,

lAlee meaning one who revels.

gOpyArAdhEE is to be split as gopyah ArAdhayanthi tham, he is worshipped by the gopis.

mArAmOrAh - mA means Lakshmi. ArAma means sport and urah is the chest. mAyAh ArAmabhoothah urah yasya sah , that is, he who has the chest which is the playground of Lakshmi, as she resides in His heart.

sAbhAla~NkAram - bhA is radiance. bhasA saha = sAbhah, with radiance. ala~NkAra denotes ornaments and the whole word means, he who is radiant with ornaments.

tam - that Krishna, shrItam - who is with Lakshmi,

aham - I, tAram - loudly, vande - pray.

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SLOKA 2

साकेताख्या ज्यायामासीत् या विप्रादीप्ता आर्याधारा ।

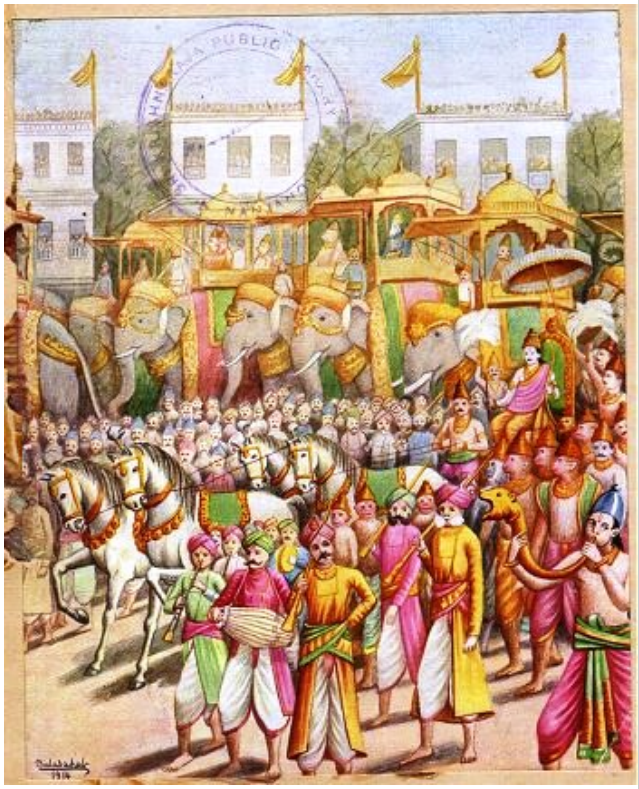
पूः आजीत अदेवाद्याविश्वासा अग्र्या सावाशारावा ॥

sAketAkhyA jyAyAmAseet yA viprAdIptA AryAdhArA|

pU: AjIta adevAdyAvishvAsA agryA sAvAshArAvA||

Meaning in primary order (anuloma)

There was a city called Ayodhya, on earth, which was shining with brahmins who were well-versed in vedas, and with merchants and was the place of abode of Dasaratha, the son of Aja, and it was always attended by the devas who assembled there to partake the offerings of the sacrifices and it was the first and foremost of all the cities on earth.



City of Ayodhya

(Courtesy:www.kamat.com)

sAketAkhya - Ayodhya had another name Saketha. Akhya means named

jyAyAm - jyA means earth (also means the string of the bow here means only earth) and jyAyAm means on earth.

Aseet - was.

yA- which,

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viprAdIptA - shining, Adheeptha with viprAH - brahmins, vipraih + AdIptA = viprAdIptA

AryADHaRA - AryAH means vaishyAH - merchant community, tAh, they were AdhArAh - the support of the city, denotes its riches.

pU: - city.

AjItA - derived as ajasya apathyam pumAn = AjeeH, the son of Aja.

tena itA - acquired by him meaning Ayodhya.

adevAdyAvishvAsa - means no lack of faith in or no fear from the devas. VishvAsa is faith and avishvAsa is the lack of it. By using double negative, adhEva and avisvAsa the meaning becomes positive. That is, there was no dEvAdishu avishvAsaH, lack of faith in devas. This implies the frequent attendance of the devas there in order to partake the offering of the sacrifices conducted continuously.

agryA - first and foremost. The adjective agra is in feminine form as it qualifies ayodhya, a feminine noun. There are seven sacred cities to die at which is said to secure eternal happiness. AyodhyA is the first one mentioned in the sloka that gives out the names of them.

अयोद्या मथुरा मया काशीं काञ्चिरवंतिका

पूरी द्वारवती चैव सप्तैदाः मोक्षदायिकाः ॥

"ayodyA mathurA mayA kAshIM kA~nciravantikA

pUrI dvAravatI caiva saptaidAH mokShadAyikAH||"

They are, Ayodhya, Mathura, Maaya, Kasi, Kanchi, Avanthi and Dvaraka.

sAvASArAvA - Sava is sacrifice and savASA means devas, savam asnanthi, those who eat out of the sacrifice, taking the offerings. ArAva is tumultuous sound here meaning that of devas who throng there to partake the offerings.

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sloka in reverse order (prathiloma)

वाराशावासाग्र्या साश्वाविद्यावादेताजीरा पूः ।

राधार्याप्ता दीप्रा विद्यासीमा या ज्याख्याता के सा ॥

vArAshAvAsAgryA sAshvAvidyAvAdetAjeerA pU:|

rAdhAryAptA dIprA vidyAsImA yA jyAkhyAtA ke sA||

Meaning

The city of Dvaraka, which was famous on earth as the noteworthy of the cities, abundant in horses and elephants, the ground of scholars who contest in debates, the place of residence of Sri Krishna, the Lord of Radha and the seat of learning for spiritual knowledge was situated in the midst of ocean.

City of dwaraka

(courtesy:www.vaishnava.cz)

vArAshou means in the midst of ocean, vari is water and rashi is the

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assemblage, meaning ocean.

Asa means 'it was.'

agryA here means important or praise worthy, being mentioned in the sloka quoted above as puree dhvAravatI caiva in the end of the list of the seven cities which are supposed to give moksha to one who leaves his body there.

sashva - with horses which include elephants and other paraphernalia of kings.

vidyAvAdetAjeera - vidhyAvAda is the debate of learning; itAjee means winning in the battle and irA is the ground. The word is derived as vidhyAvAdhEshu ithAjayaH thEshAm irA.

pU: - is city.

rAdhAryAptA - rAdhArya is Krishna, split as rAdAyAh = of radha, AryaH = Lord. tham prAptha means, 'having got Him' meaning the city of dvaraka which had Krishna as its Lord.

dIprA - shining, vidyAsImA means the limit of learning literally and it implies the Brahmavidhya which is the boundary or the uppermost limit of all learning, being the seat of Bhagavan.

yA - which city was

khyAtA - famous, sA - that city (was), ke - in water.

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SLOKA 3

कामभारस्स्थलसारश्रीसौधा असौ घन्वापिका ।

सारसारवपीना सरागाकारसुभूरिभूः ॥

kAmabhArassthalasArashreesaudhA asau ghanvApikA|

sArasAravapeenA sarAgAkArasubhUribhU:||

The meaning in primary order (anuloma)

The city of Ayodhya, abounding in mansions, the abodes of riches and splendour and of people, whose desires are fulfilled. is the land of deep wells and the cooing of saarasa birds and of red coloured earth or of red gold.

kAmabhAh means shining with the ardour caused by Manmatha, according to the commentary of the author who explains the word as kAmasya bhAH = manmatThasya thejaH, thasya sThalabhoothAh. As this may create a false notion about the people of Ayodhya it could be translated as the place where all the desires. kAma is satisfied.

Ayodhya abounding in mansions

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sAraashree may be construed to mean all the riches essential for life.

saudhA means a mansion while asou means this, Ayodhya.

vApee is a well ghanavapee implies the place which has deep wells.

sArasAravapeenA - sArasa (bird) + Arava (sound) + peenA (meaning a lot of cooing sound, peena literally meaning shout), denoting the city which is filled with the cooing of sArasa birds.

sarAgAkArasubhooribho: - sarAga (with raga or red colour) + AkAra (form) + subhUri (may mean gold or simply rich colour). BhU: - is the land or earth and means the city of Ayodhya which is either of red coloured earth or rich with red coloured gold, as subhUri may also mean rich as bhUri means abundance.

sloka in reverse order (prathiloma)

भूरिभूसुरकागारासना पीवरसारसा ।

का अपि व अनघसौध असौ श्रीरसालस्थभामका ॥

bhUribhUsurakAgArAsanA peevarasArasA|

kA api va anaghasaudha asau shreerasAlasthabhAmakA||

Meaning:

The houses of Dvaraka are having raised platforms for doing rituals and hence full of brahmins. The lotuses blossoming there are large. The city has mansions without blemishes and it shines with mango trees on the top of which the sun was visible.

bhUri + bhUsuraka + agArAsanA - abounding in brahmins around the dais of ritual.

peevara (big) + sarasa (lotus) = peevarasrasa denotes that which has big lotuses, that is the city of Dvaraka.

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anaghasaudhA - agha is fault and anagha means faultless, saudhA is mansion.

asau - this, (Dvaraka)

shreerasAlastha - shree means glory or beauty, rasAla is mango tree, bhamaka is the Sun, shreerasAlasthabhAmaka means that the Sun was on the mango trees, implying that the trees are very tall.

Houses in dwArakA

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SLOKA 4

रामधाम समानेनम् आगोरोधनम् आस ताम् ॥

नामहाम् अक्षररसं ताराभाः तु न वेद या ॥

rAmadhAma samAnenam Agorodhanam Asa tAm||

nAmahAm akShararasaM tArAbhA: tu na veda yA||

Meaning in primary order (anuloma)

The city of Ayodhya was pervaded by the lustre of Rama, equal to the Sun, capable of destroying all sins, was never without festivals, was a source of infinite joy and has never known the light of the stars.

Source of infinite joy

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yA - Which, meaning Ayodhya, na veda - did not know, tArAbhA: - the light of the stars, (tAra = star, and bhA = light) meaning that due to the abundance of high mansions and trees of its gardens the stars were not visible (which includes Sun, moon etc also).

This does not mean that the city was plunged into darkness; the reason for this is given by rAmadhAma, the brilliant lustre of Rama, which was equal to that of the Sun, samAnenam, in a meaning the Sun, took over that city, tAm. Therefore the city was a source of infinite joy, aksharasam and AgOrOdhanam, destroyed all sins, Aga meaning sin. Also there were festivals always (na + amaha = meaning not without festivals) for the same reason in Ayodhya.

Sloka in reverse order (prathiloma)

यादवेनः तु भाराता संररक्ष महामनाः ।

तां सः मानधरः गोमान् अनेमासमधामराः ॥

yAdavenaH tu bhArAtA saMrarakSha mahAmanAH|

tAM saH mAnadharaH gomAn anemAsamadhAmarAH||

Meaning:

Sri Krishna, who was the Sun of the yadhavas, providing light to all, the noblest, generous and the Lord of the cows and the abode of limitless power and prosperity protected well the city of Dvaraka.

YadavEnaH - Ina means Sun, and he is the Sun of the Yadava clan, or the word may also mean master.

bhArAtA - bha is light and rAtA means one who gives.

samrakSha - protected well, the addition of the prefix sam giving the meaning of excellence.

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Abode of Limitless power

mahAmanAh - great minded, generous

mAnadharaH - noble

gOmAn - gOswAmi, Lord of the cows, Gopala

anemAsamadhAmarAH - nema means limit and anema is limitless. Asama + dhAma + rA - means unequal tejas and wealth

.

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SLOKA 5

यन् गाधेयः योगी रागी वैताने सौम्ये सौख्ये असौ ।

तं ख्यातं शीतं स्फीतं भीमान् आम अश्रीहाता त्रातम् ॥

yan gAdheyaH yogee rAgee vaitAne saumye saukhye asau|

taM khyAtaM sheetaM spheetaM bheemAn Ama ashreehAtA trAtam||

The meaning in primary order (anuloma)

The sage Visvamithra, who desired the pleasure of performing the yajna comfortably, and afraid of the destructive elements, obtained Rama who was calm, growing with glory.

tataka-vadam

(Courtesy:www.kamat.com)

gAdheyah means Visvamithra who was the son of Gadhi. He was a yogi, sage, who was desirous, rAgee, of the comfort. saumya and pleasure, saukhya of the performance of yajna., vitAna. That is why he was bheemAn, afraid of impediments that are inauspicious, and wanted to avoid them, ashreehAtA. ashree is the opposite of

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shree and hAtA means one who avoids.

yan means obtained. He obtained Rama who is here denoted by khyAta, of fame, spheeta, grown and sheeta, calm and cool and who was trAta, protector (of the yajna) and Visvamithra obtained Ama, protection for his yajna.

sloka in reverse order (prathiloma)

तं त्राता हा श्रीमान् आम अभीतं स्फीतं शीतं ख्यातं ।

सौख्ये सौम्ये असौ नेता वै गीरागी यः योधे गायन् ॥

taM trAtA hA shreemAn Ama abheetaM spheetaM sheetaM khyAtaM|

saukhye saumye asau netA vai geerAgee yaH yodhe gAyan||

Meaning:

Sage Narada, glorious with lustre, who was the leader among brahmins, who instilled courage in the warriors and well versed in music, approached Krishna, who was cool, fearless, growing in fame for the welfare of the world, singing.

Narada was the trAta, protector of the courage of the warriors yodha, by his music. He was skilled in music, geerAgee and shreemAn, endowed with auspicious qualities and a leader, neta, among brahmins, saumye.

He, asau, approached, Ama, Krishna, who was sheetaH, cool, also means dhayAsheetam, drenched with mercy and hence cool. Krishna was saukhye spheetaH and khyAtaH. His fame, khyAti grew, spheetam, on account of the welfare saukhyam of the world.

Narada came to Krishna singing, gAyan. The word hA means 'alas' and indicates the real purpose of the arrival of Narada which was to create disturbance in the household of Krishna, which is what the rest of the story is about. The syllable 'vai' at the end of the third line of the sloka serves as pAdhapoorana, filling up the gap in metre.

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SLOKA 6

मारमं सुकुमाराभं रसाज आप नृताश्रितं ।

काविरामदलाप गोसम अवामतरा नते ॥

mAramaM sukumArAbhaM rasAja Apa nRRitAshritaM|

kAvirAmadalApa gosama avAmatarA nate||

Meaning in primary order (anuloma)

Sita, who was born from the earth, whose words provide uninterrupted joy, who is equal to the earth (in patience), true to those who bow to her, obtained Rama, who was in the form of a man, possessed of beautiful lustre and who is the Lord of Lakshmi.

SItA obtained rAmA

rasAjA - rasA means earth and rasAja is one who was born from the earth, that is Sita.

kAviramadalApa - ka + avirAma + da + lApA = da - giver of, avirAma - uninterrupted or continous, (Virama is interval), ka - joy, by her lapa - speech.

gosamA - go is earth and Sita is go samA equal to earth, in patience.

avAmatarA - Vama means cunning

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and avama is straight forward. The particle tarA is added to imply greater degree of truthfulness. Sita is true to natha, who bows to her.

She obtained (Apa) Rama, who was (mArama), consort of Lakshmi, that is Narayana, sukumArAbha - sukumAra + Abha - beautiful luminance and nrtashrita, who has incarnated as a man (nrta = being a man.)

sloka in reverse order (prathiloma)

तेन रातम् अवाम अस गोपलात् अमराविक ।

तं श्रित नृपजा सारभं रामा कुसुमं रमा ॥

tena rAtam avAma asa gopalAt amarAvika|

taM shrita nRRipajA sArabhaM rAmA kusumaM ramA||

Meaning:

Rukmini, Lakshmi, the daughter of the king, protector of the devas, a woman of truthfulness, who got Krishna (as her husband) obtained the lustrous flower (parijata), from Krishna, brought by Narada.

Rukmini got Krishna as husband

ramA - the word for Lakshmi denotes Rukmini who was the incarnation of Lakshmi. She was a princess, nrpaja, (nrpa - king, ja - born)

amarAvikA - amara (devas) + avika (protector); from the verb ava to protect.

avAma - truthful

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tam shritA - got him, Krishna (as her husband). tam refers to Krishna while tena on the first line refers to Narada.

asa - obtained.

sArabham - SAra + bha, essentially lustrous.

gopAlAt - from Krishna.

rAtam - brought by

tena - him (Narada.)

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SLOKA 7

रामनामा सदा खेदभावे दयावान् अतापीनतेजाः रिपौ आनते ।

कादिमोदासहाता स्वभासा रसामे सुगः रेणुकागात्रजे भूरुमे ॥

rAmanAmA sadA khedabhAve dayAvAn atApeenatejAH ripau Anate|

kAdimodAsahAtA svabhAsA rasAme sugaH reNukAgAtraje bhUrume||

Meaning in primary order (anuloma)

Sri Rama, who was always merciful towards aggrieved, who shined like the Sun but was easily approachable and who destroyed the demons tormenting the sages became cool in his luminescence when the inimical Parasurama, the son of Renuka, who had all the earth as his wealth and roamed around it, became humble.

He destroyed demons

(Courtesy:www.kamat.com)

RamanAma - Sri Rama

kheda is duhkha and kheda bhAva is one who has duhkha

dayAvAn - one who is full of mercy.

natEjah - lustre like the Sun. Ina means Sun.

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sugaH - easy to approach (sukhena gamyate)

kAdimOdhA sahAtha - kam (jalam) adhanthi ithi kAdhinah, those who take in (Achamana) water, means the sages.

mOdAsAhAta - modam (joy), asyanti (throw away); mOdasAh - those who throw away the joy of the sages, meaning the rAkshasas. TAn hAta one who destroys them, meaning Rama.

ripau - in the enemy, Parasurama, the son of Renuka,

RenukagAtraja (gAtra meaning body)

Anate - when humbled.

rasame - rasA is earth, amati means roaming, rasAm amati iti rasAmah, one who traverses the whole earth; bhUrume - bhuvah uruH (more than the earth), mA - lakshmeeH, wealth, both epithets qualifying Parasurama.

svabhasa - by his luminsecence,

atApee- cool

sloka in reverse order (prathiloma)

मेरुभूजेत्रगा काणुरे गोसुमे सा अरसा भास्वता हा सदा मोदिका ।

तेन वा पारिजातेन पीता नवा यादवे अभात् अखेदा समानामर ॥

merubhUjetragA kANure gosume sA arasA bhAsvatA hA sadA modikA|

tena vA pArijAtena peetA navA yAdave abhAt akhedA samAnAmara||

Meaning:

Rukmini, became distasteful of all flowers on earth which have very little smell, having obtained the parijatha flower while being in Raivathaka mountain that vanquished even the Meru. She looked as though she acquired a new body,

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with the lustre of the flower, shining white, with Krishna, resembling a divine being, free of sorrow and always pleasing.

Rukmini collecting ParijAtA flowers (RajastAn style painting)

meru bhU jetragA - Raivathaka mountain where Narada came to Krishna who was with Rukmini. It is called the one which vanquished even the Meru by its glory, none the less due to Krishna's presence in it. merubhU means the region of Meru. jetr - the one who won over. aga - mountain.

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sA - that Rukmini, arasA - without rasa, taste for gosuma (flower - suma of earth - go),

kANura - giving very little pleasure and hence she had no taste for it. (ka means joy, aNu means as little as an atom, rA means giving).

sadAmoditA - always giving joy.

akhEda - without sorrow, kheda meaning sorrow.

bhAsvata - by that shining (parijatha flower)

peeta - white, (normally peeta means yellow but here it may denote the white lustre.)

navA - new, as if acquired a new form

abhAt - shone.

samAnAmarA - equal to a divine being, meaning that she shone as though acquiring a new divine body.;

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SLOKA 8

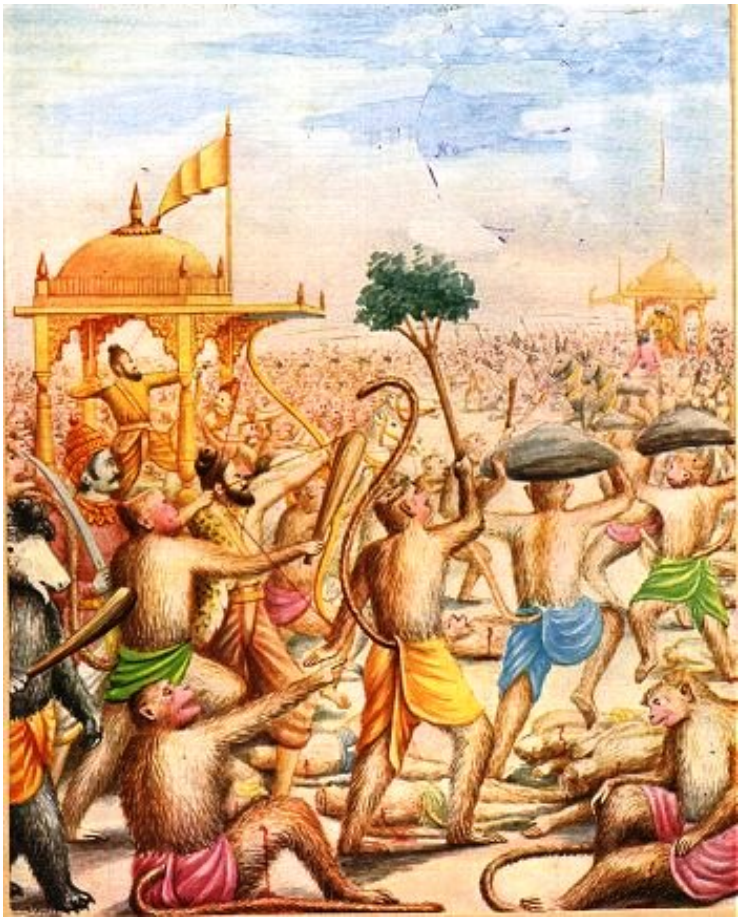
सारसासमधात अक्षिभून्ना धामसु सीतया ।

साधु असौ इह रेमे क्षेमे अरम् आसुरसारहा ॥

sArasAsamadhAta akShibhUmnA dhAmasu sItayA|

sAdhu asau iha reme kSheme aram AsurasArahA ||

Meaning in primary order (anuloma)



abode of protection

(Courtesy:www.kamat.com)

Rama who destroys the army of asuras quickly with his powerful eyes which show fierceness unlike the lotuses they resemble, as he is the abode of protection, lived happily in Ayodhya with Seetha in his residence.

asurasAra - the army or strength and hA means destroyer.

aram means quickly

akshi means eyes, akshi bhUma is the power of the eyes. (Actually bhUma means abundance but here it denotes powerful eyes). Hence they are sArasa asama, unlike the lotuses they resemble.

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dhAta - the one who bears or carries. Here it means the possessor of the eyes.

kSheme - one who provides well being.

dhAma - means residence here.

asau - he, Rama,

iha reme- reveled here, in Ayodhya,

sAdhu - well,

sItaya - with Sita.

sloka in reverse order (prathiloma)

हारसारसुमा रम्यक्षेमेर इह विसाध्वसा ।

य अतसीसुमधाम्ना भूक्षिता धाम ससार सा ॥

hArasArasumA ramyakShemera iha visAdhvasA|

ya atasIsumadhAmnA bhUkShitA dhAma sasAra sA||

Meaning:

Rukmini, the abode of joy and welfare, with the parijatha flower exquisite like a pearl necklace, without fear, went home with Krishna, the king, adorned with athasee flowers.

parijata pushpam

hAra - a necklace (usually means pearl),

sAra - denotes the high quality of the suma flower, pArijatha, while the word harasArasumA means Rukmini.

ramya is delightful. kShema is well being and ira means abode or land. Another

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adjective qualifying Rukmini.

visAdhvasA means one who is devoid of fear. (sAdhvasa is fear. the prefix 'vi' denotes the absence of).

yA goes with sA, Rukmini, (ya) who had all these qualities, she (sA).

sasAra - went or moved to, dhAma, their abode, bhUkShita, with Krishna, who is the king. Krishna is described as atasIpushpadhAma, adorned with athasee flower.

Rukmini went home with Krishna

(Courtesy:www.glimpseofkrishna.com)

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SLOKA 9

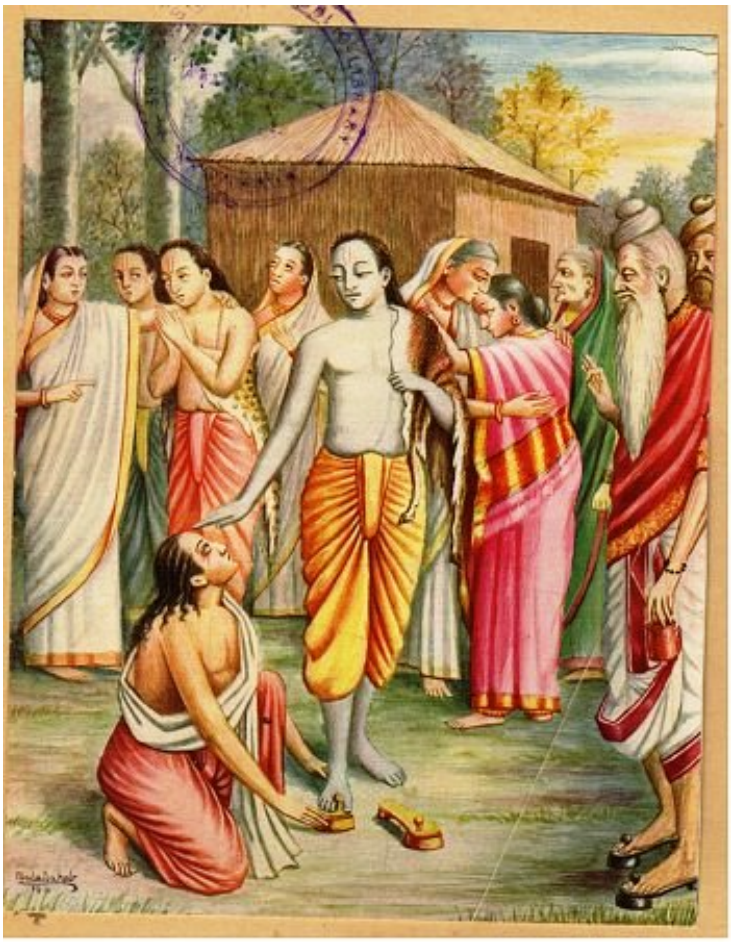
सागसा भरताय इभमाभाता मन्युमत्तया ।

स अत्र मध्यमय तापे पोताय अधिगता रसा ॥

sAgasA bharatAya ibhamAbhAtA manyumattayA |

sa atra madhyamaya tApe potAya adhigatA rasA ||

Meaning in primary order (anuloma)



Bharatha gets Rama padhuka

(Courtesy:www.kamat.com)

The land in Ayodhya, shining with the glory of kingdom, was obtained by the middle one (Middle wife Kaikeyi), who was burning and mad with anger, for the sake of her son Bharatha by sinful means.

aga is sin and sAgasA means the one with sin, Kaikeyi.

She is madhyama, the middle one of the wives of Dasaratha.

tApa is heat of manyu (anger) and she was manyumattA, mad with anger.

abhigatA - got.

ibhamA is Lakshmi, bhAta means shining and rasA is the

earth, here the land of ayodhya, meaning the land of Ayodhya shining with the rajyalakshmi.

pota is the offspring, Bharatha.

sloka in reverse order (prathiloma)

सारतागधिया तापोपेता या मध्यमत्रसा ।

यात्तमन्युमता भामा भयेता रभसागसा ॥

sAratAgadhiyA tApopetA yA madhyamatrasA|

yAttamanyumataa bhAmA bhayetA rabhasAgasA||

Meaning:

The slender waisted sathyabhama, who had the best intellect, became possessed with anger and fear quickly without discrimination at the wrong done to her in haste by Krishna by giving the parijatha flower to Rukmini.

yA - who had, madhyamatrasA, a waist of infinitesmal size. (trasa means trasareNu, the smallest visible particle and madhyama means the waist).

ya - who was, sAratAgadhiya - of highest intellect. (sArathA - shreStatA, (the best), dhee means intellect).

sa - that bhAmA - Sathyabhama,

Agasa - by the wrong done to her, rabhAsa - hastily (by Krishna, that is thoughtlessly)

tapopeta - became upset

Attamanyumata - by anger and bhayeta and fear (due to the love of Krishna being reduced towards her)

When taken as AgasA rabhasa tapopetA, it means that Bhama though endowed

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with high intellect stung to the quick by the wrong done to her by Krishna. If the word AgasA is taken with rabhasA it means the wrong done by Krishna in haste or thoughtlessly.

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SLOKA 10

तानवात् अपका उमाभा रामे काननद् आस सा ।

या लता अवृद्धसेवाका कैकेयी महद् अहह ॥

tAnavAt apakA umAbhA rAme kAnanada Asa sA|

yA latA avRRiddhasevAkA kaikeyI mahada ahaha||

Meaning in primary order (anuloma)

Kaikeyi, emaciated, lost all pleasures, grown pale became like a creeper and gave up serving the king, being upset about the abhisheka of Rama and caused the exile of Rama to the forest.

tAnavAt - because of emaciation, (tanu means reducing) latA - (like) a creeper.

apakA - devoid of pleasure. (ka means sukha and the particle apa denotes devoid of)

umAbhA - pale.

rame kAnanadA - one who caused Rama to go to forest.

sA Asa (she was), mahada (disapproving the abhisheka), (maham abhiSekotsavam khandayati iti)

avRRiddha sevakA - not doing the seva of the old king.

ahaha - meaning alas!

sloka in reverse order (prathiloma)

हह दाहमयी केकैकावासेद्धवृतालया ।

सा सदाननका आमेरा भामा कोपदवानता ॥

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haha dAhamayee kekaikAvAseddhavRRitAlayA |

sA sadAnanakA AmerA bhAmA kopadavAnatA ||

Meaning:

Sathyabhama, who has beautiful face, became inflamed with anger as with forest fire, very much upset and agitated bolted the door of her abode, where the peacocks used to live and play, to bar the attendants.

haha - alas

dAhamayee - agitated (dAha means santapa, burning grief).

kekaikavaseddhavRRitAlaya - kekAnAm (of the peacocks), ekAvAsah (main abode), iddhah (shining), vRRita (closed; with doors locked), Alaya (residence). The house which is always shining with peacocks who have made it their abode and who live and play there was bolted .

sadhAnanakA - sat + AnanaakA - with good face, meaning beautiful face.

Amera - Amasya (of illness), irA (land). She was in the state of illness, became agitated.

kopadavAnatA - kOpa Eva dhavah - anger is the forest fire, tena AnatA - empowered with anger like forest fire.

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SLOKA 11

वरमानदसत्यासह्रीतपित्रादरात् अहो ।

भास्वरः स्थिरधीरः अपहारोराः वनगामी असौ ॥

varamAnadasatyAsahreetapitrAdarAt aho|

bhAsvara: sthiradheera: apahArorA: vanagAmee asau||

Meaning in primary order (anuloma)

It is a wonder that Rama, who is lustrous and valiant and firm, went to the forest, unadorned, out of regard for his father who was ashamed of discarding the word given, being noble.

aho denotes wonder.

varamAnadasatyAsahreetapitrAdarat - vara means noble, mAnada is the one respected, satyAsa is discarding the truth, satya, meaning going against the word given. hree is shame, hreeta is one who is ashamed. pitrAdrat means out of regard for his father.

Rama is described as bhAsvara, luminous coupled with apahArorah, and it is meaningful. The latter word is split as apahAra + urah meaning the chest bereft of muktahara (pearl necklace) and the word stands for all ornaments. So the two adjectives together mean that Rama is luminous even without any ornament.

sthiradheera:- valiant and courageous.

asau vanagAmee - he went to the forest

sloka in reverse order (prathiloma)

सोम्यगानवरारोहापरः धीरः स्थिरस्वभावाः ।

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हो दरात् अत्र आपितह्ही सत्यासदनम् आर वा ॥

somyagAnavarArohApara: dheera: sthirasvabhAvA:|

ho darAt atra Apitahree satyAsadanam Ara vA ||

Endowed with a flair of Music

Meaning:

In Dvaraka, Krishna, who is of firm nature and valiant, attached to his wife, endowed with a flair for music, approached the residence of Bama, ashamed of his action, as though in fear.

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somyagAnavarArahA means Sathyabhama, one endowed with a flair for music. The word parah denotes Krishna who is attached to her.

dheera - valiant

sthirasvabhAva - means firm nature.

ho otherwise hah, which changes into ho in accordance with metrical requirement, means Hari, that is Krishna and vA is used in the meaning of iva, as though, darAt, from fear.

Apitahree - means acquired shame, ashamed.

Ara - went.

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SLOKA 12

या नयानघधीतादा रसायाः तनया द्वे ।

सा गता हि वियाता ह्रीसतापा न किल ऊनाभा ॥

yA nayAnaghadheetAdA rasAyA: tanayA dave|

sA gatA hi viyAtA hreesatApA na kila UnAbhA||

Meaning in primary order (anuloma)

Seetha, the daughter of the mother earth, who gives pure intellect through the study of sasthras to those who resort to her, went to the forest, grieved over the shameful act of Kaikeyi, boldly without losing her lustre.

Sita, the daughter of mother Earth

(Courtesy: www.kamat.com)

yA (refers to Seetha,) the one who was nayAnagha dheetAdA, giver (dA) of intellect (dhee) purified by the sasthras (nayAnagha), and the daughter of the earth (rasA).

davE - to the forest, (dava)

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sA - that Seetha

gatA - went

ViyatA - bold

hree means shame

satApa means with anguish

na kila UnabhA- not at all without (Una) lustre (bhA)

sloka in reverse order (prathiloma)

भान् अलोकि न पाता सः ह्रीता या विहितागसा ।

वेदयानः तया सारदात धीघनया अनया ॥

bhAn aloki na pAtA sa: hreetA yA vihitAgasA |

vedayAna: tayA sAradAta dheeghanayA anayA ||

Meaning:

By Sathyabhama, who had deep wisdom and who was disgraced by the insult (of giving the flower to Rukmini), Krishna, the resplendent protector and the one who has Garuda as his vehicle and the giver of wealth was not even looked at.

bhAn - one who is resplendent.

na alOki - not looked at

pAtA - protector

sAradAta - giver of wealth

sa: - he, Krishna.

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yA - the one who

hreetA- felt ashamed (being slighted)

vihitAgasa - by the slight done to her

vedayana: - one who has Garuda as his vehicle (yAna) garuda is called vedasvarupa (vedatmA vihagesvara: - chathusloki of Yamunacharya)

tayA - by her,

anaya -this Sathyabhama

dheeghanayA - dhee (intellect), Ghana (deep). The word means by her who has deep wisdom.

Satyabhama gets angry with Krishna

(Courtesy:www.glimpseofkrishna.com)

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SLOKA 13

रागिराधुतिगर्वादारदाहः महसा हह ।

यान् अगात भरद्वाजम् आयासी दमगाहिनः ॥

rAgirAdhutigarvAdAradAha: mahasA haha |

yAn agAta bharadvAjam AyAsee damagAhina: ||

Meaning in primary order (anuloma)

Rama,the scorcher of enemies who are passionate wicked, arrogant without self control (rakshasas), by his prowess approached Bharadvaja and the sages who were self controlled, becoming tired by walking.

rAgi - one with raga, passion.

adhuti - violent,

garva - arrogant (because of their power to torment),

ada - unrestrained, da means restraint.

Ara means the collection of enemies (areeNAm samUhah).

dAhah - one who burns,

mahasa - by his tejas.

Yan - one who goes,

agAtha - means approached

AyAsee denotes one with AyAsa, fatigue.

damagAhinah refers to the rshis like Bharadvaja. dama is restraint and gahin means one who has fathomed restraint, that is self- controlled.

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haha means alas!

sloka in the reverse order (prathiloma)

नो हि गाम् अदसीयामाजत् व आरभत गाः न या ।

हह सा आह महोदारदार्वागतिधुरा गिरा ॥

no hi gAm adaseeyAmAjat va Arabhata gA: na yA |

haha sA Aha mahodAradArvAgatidhurA girA ||

Meaning:

sathyabhama, who neither listened to the words of Krishna nor said anything to him, started speaking when Krishna said that he will undertake the responsibility of bringing the parijatha tree.

AdaseeyAm - of Krishna, the wearer of adhasee flower

gAm no Ajat - did not know his words, meaning did not pay heed to his words.

vA Arabhata gah - nor started to speak.

mahodAradaru Agati dhura girA- by the words (girA) of Krishna who took the burden of bringing (Agatidhura) the divine tree (mahodAradAru).

sA Aha - she spoke

haha denotes surprise.

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SLOKA 14

यातुराजिदभाभारं द्यां व मारुतगन्धगम्।

सः अगम् आर पदं यक्षतुङ्गाभः अनघयात्रया ॥

yAturAjidabhAbhAraM dyAM va mArutagandhagam |

sa: agam Ara padaM yakShatu~NgAbha: anaghayAtrayA ||

Meaning in the primary order (anuloma)

Rama, with splendour like Kubera, with faultless gait, reached the chitrakoota hill, which was like heaven, with the soft breeze and the place was shining glorious with the hosts of demons being subdued.

The word yAturAjidabhabharam is split as yAturAji (the hosts of rakshasas) + da (destroyed or subdued) + bhA + bhAram (mass of lustre) which seems to denote Rama but it is in accusative case and hence has to be connected with the chitrkoota the object in the sentence. It could mean that the place is free from the rakshasaa due to the power of sages like Agasthya.

dyAm va - like the heaven. dyA means heaven and va is the substitute for iva - like

mArutagandhagam - associated with gentle breeze, qualifying chitrakoota.

sah - that Rama,

Ara - reached the place

padam - that is

agam - the mountain

anagha yAtrayA with faultless gait. agha is fault and yAtra here means gait

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taking the meaning from the verb yA to go.

yakSha tu~NgAbhah - YakSha is Kubera, the king of yakshas, tu~Nga is high and Abhah is splendour.

sloka in reverse order (prathiloma)

यात्रया घनभः गातुं क्षयदं परमागसः ।

गन्धगम् तरुम् आव द्यां रंभाभादजिरा तु या ॥

yAtrayA ghanabha: gAtuM kShayadaM paramAgasa: |

gandhagam tarum Ava dyAM rambhAbhAdajirA tu yA ||

Meaning:

Krishna, of hue like the cloud, in order to rectify the wrong done to Sathyabhama, went to heaven which was decorated by apsara damsels like Rambha to reach the parijatha tree of divine fragrance.

ghanAbhah - one with the hue of cloud., meaning Krishna.

param Agasam - Agasa is fault. parama Agasa is grievous fault.

kShayadam is used in the sense of shantipradam, pacifying, though the word kShaya is usually used to denote reducing. But here it means the kShaya of the fault which pacifies the one who is wronged.

gandhagam tarum - the tree with fragrance that is, parajatha.

Ava - went (to)

dyAm - heaven, dyA means heaven.

yA - which

rambhAbhadajira - The word is derived as rambhaya bhAt ajiram yasyAh sA,

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the heaven which has court (ajira) which shines (bhAt) with Rambha.

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SLOKA 15

दण्डकां प्रदमः राजाल्यः हतामयकारिहा ।

सः समानवतानेनोभोग्याभः न तदा आस न ॥

daNDakAM pradama: rAjAlya: hatAmayakArihA |

sa: samAnavatAnenobhogyAbha: na tadA Asa na ||

Meaning in the primary order (anuloma)

Rama, who is self-controlled, the vanquisher of Parsurama and who was attainable and enjoyed by sinless humans, reached Dandaka forest.

daNDakAm Asa - entered Dhandaka forest.

pradamah - one who has self control

rAjaAlyah - the array of kings. hatAmayaka means healthy (without illness) qualifies rAjalyah. arih - enemy of them, Parsurama. arihA is the vanquisher of Parasurama, that is, Rama.

sah - that Rama,

tada - then,

daNDakam Asa - entered Dhandaka forest

samAnavatA - mAnavatA is human state and samAnavatA is the one who is having human state, that is, human beings. anena means sinless (Enas is sin) and bhogyAbhAh is the glory that is enjoyed. The whole compound means the one whose glory was enjoyed by the humans, meaning Rama. That the Lord whose greatness only the eternal souls know, had come down to earth for the humans to enjoy Him, is the idea. the two negative particles na, na indicated positive sense.

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sloka in reverse order (prathiloma)

न सदातनभोग्याभः नो नेता वनम् आस सः ।

हारिकायमताहल्याजारामोदप्रकाडजम् ॥

na sadAtanabhogyAbha: no netA vanam Asa sa: |

hArikAyamatAhalyAjArAmodaprakADajam ||

Meaning:

Krishna,who is the eternal joy and the leader of all , reached The nandanavana, which was the delight of Indra who seduced Ahalya with attractive body.

sadAtanabhogyabhah - Who is always the object of enjoyment.

netA means leader,

sah - that Krishna

vanam Asa reached the forest, which is hArikAyamathAhalyAjAramO dhaprakAndajam. Indra is referred to as hArikAyamatAhalyajAra. (hArikAya is attractive body, mata means sammata, denoting acceptance, ahalyAjAra means the paramour of Ahalya.)

modaprakANDajam - source of great delight to Indra.

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Rama with Sita during exile (Thanks:www.stephen-knapp.com)

SLOKA 16

सः अरम् आरत् अनज्ञानः वेदेराकण्ठकुंभजम् ।

तं द्रुसारपटः अनागाः नानादोषविराधहा ॥

sa: aram Arat anaj~nAna: vederAkaNThakumbhajam |

taM drusArapaTa: anAgA: nAnAdoSavirAdhahA ||

Meaning in primary order (anuloma)

Rama, faultless enemy of ignorance, clad in hermit's robes approached Agasthya, whose voice was resounding with veda, soon after killing Viradha, abounding in wickedness.

sah - that Rama,

Arat - approached,

aram - soon,

vederAkaNThakumbhajam - the sage Agasthya, referred to as kumbhaja as he was born in a pot. His kaNTha, throat, meaning his voice, is full of veda ira, veda vAk, meaning that whatever he utters is like veda.

Rama is qualified by the adjectives:

anaj~nAnah, opposite of aj~nana, ignorance,

dru sArapaTah - wearing bark garment. (dru = tree, sAra = its bark and paTa = cloth or garment),

anAghAh - blemishless (agha = dhosha or pApa) and

nAnAdhOsha virADHa ha - the killer of Viradha, who is the abode of nAnA doSa, various sins.

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sloka in reverse order (prathiloma)

हा धराविषदः नानागानाटोपरसात् द्रुतम्।

जंभकुण्ठकराः देवेनः अज्ञानदरम् आर सः ॥

hA dharAviSada: nAnAgAnATOparasAt drutam |

jambhakuNThakarA: devena: aj~nAnadaram Ara saH ||

Meaning:

Indra, the lord of devas, the giver of rain to earth, the enjoyer of the music and other entertainment and the slayer of Jambasura, became deluded and afraid, hearing the arrival of Krishna.

Krishna reached Heaven

dharaviSadah - giver of rain to earth. dharA means earth; viSa has the meaning of water also apart from poison. da is the one who gives.

nAnAganATOparasAt - nAnAgana means various kinds of music, sung by the gandhravas kinnaras etc. ATopa is flamboyance. rasAt is split as rasa + at. Rasa is the juice or essence and at is one who eats it, meaning the enjoyer of the essence of music.

drutam means at once. That is Indra became afraid as soon as he heard that Krishna has come.

JambhakuNThakarAh the one who vanquished (kuNThakara), Jambha.

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devenah - ina means master, devenah means the master of the devas, Indra.

sah - that Indra,

Ara - got

aj~nana - ignorance, here meaning its effect delusion, and

dara - fear.

Indra in spite of being glorious as indicated by the adjectives, was overcome with delusion as to the real identity of Krishna and feared that he has come to fight. Indra is characterized by a constant fear that someone will usurp his place

ha means alas.

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SLOKA 17

सागमाकरपाता हाकङ्केनावनतः हि सः ।

न समानर्द मा अरामा लङ्काराजस्वसा रतम् ॥

sAgamAkarapAtA hAka~NkenAvanata: hi sa: |

na samAnarda mA arAmA la~NkArAjasvasA ratam ||

Meaning in primary order (anuloma)

Rama the protector of the rishis well versed in vedas, was served by Jatayu and desired by Surpanakha, the sister of Ravana.

Agama is veda and sAgama means those with Agama, that is the sages. Akara is assembly. hence the word sAgamAkara denotes the assembly of sages and Rama is referred to as their protector, pAtA.

kanka means eagle, JatAyu, avanata is bowing down, sah = he, Rama was avanatha bowed down by kanka the eagle, Jatayu.

arAmA - rAmA means beautiful woman, arAmA means the opposite, adjective to Surpanakha, the sister of the king of Lanka, la~NkArAjasvasA.

samAnarda - samyak Anardha, means implored. ratam - enjoyment (with Rama), that is, she desired Rama.

The two negative particles, na and mA denote positive sense.

sloka in reverse order (prathiloma)

तं रसासु अजराकालं म आरामर्दनम् आस न ।

सः हितः अनवनाकेकं हाता अपारकं आगसा ॥

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taM rasAsu ajarAkAlaM ma ArAmardanam Asa na |

sa: hita: anavanAkekaM hAtA apArakaM AgasA ||

Meaning:

Indra, being in svarga so long, though a friend to Krishna, grieved over Krishna's uprooting the parijatha tree, and not knowing that Krishna, though on earth, is free from death and old age, (being the Lord Himself) went to fight with him.

sah that Indra,

Asa, went to

tam - Krishna. (intending to fight) who is,

rasaAsu - though on earth

ajarAkAlam - free from jarA, old age and kAlam, meaning death,

AramArdanam - intent on uprooting the parijatha tree in the Nandanavana,

hAtA - attained

apArakam - limitless.

akam - sorrow

anavanAke - even while being in heaven and being hitah, well-wisher to krishna.

Here too the two negative particles make the meaning positive.

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SLOKA 18

तां सः गोरमदोश्रीदः विग्राम् असदरः अतत ।

वैरम् आस पलाहारा विनासा रविवंशके ॥

tAM sa: goramadoshreeda: vigrAm asadara: atata |

vairam Asa palAhArA vinAsA ravivaMshake ||

Meaning in primary order (anuloma)

Surpanakha, became vengeful towards Rama when her nose was cut off by the fearless Lakshmana, who was like right hand to Rama.

Fearless Lakshmana

goramadoshreedaH - qualifies Lakshmana who gave glory to the arm of Rama, meaning that he was like right hand.

gorama - go means earth and rama is the lover, meaning Lord Vishnu, that is Rama.

do means shoulder or arm, shreedaH is one who gives (daH) glory (shree) to the dO of gOrama.

asadaraH - fearless. dara is fear and sadara is one who has fear. asadara is the opposite.

vigrA is nose,

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atata means cut off.

vinAsa and palAhAra qualify Surpanakha. vinAsa is vigatA nAsA, devoid of nose. pala is meat and palAhara denotes eater of meat

vairam Asa - entertained enmity.

ravivamshake - towards Rama of Sun clan.

sloka in reverse order (prathiloma)

केशवं विरसानाविः आह आलापसमारवैः ।

ततरोदसम् अग्राविदः अश्रीदः अमरगः असताम् ॥

keshavaM virasAnAviH Aha AlApasamAravai: |

tatarodasam agrAvida: ashreeda: amaraga: asatAm ||

Meaning:

Indra, who was the subduer of the mountains, the leader of the devas and the vanquisher of asuras, felt depleted of his joy, vigour and lustre. and spoke pacifying words to Krishna who created the sky and the earth.

Keshava is the name of Krishna, which means the slayer of the demon Kesi, the possessor of beautiful locks of hair and also the one who has (ka), Brahma and Isa, Siva within His power, meaning the Supreme Brahman.

rasa is enjoyment, ana stands for prana , life force and avi is the lustre, and when the particle vi is added it denotes the absence of all these.

Krishna-The Creator of All

(Thanks:www.stephen-knapp.com)

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agrAvidaH, asatAm ashreedaH and amaragaH, all these qualify Indra to denote his past glory in comparison to the present state described above.

AgrAvidah means the one who quashed the mountains. agra means front and avayaH is mountains and da stands for dyati (quashed). The mountains were having wings and proud of their importance, (agra denotes the state of being in front, that is importance) they were causing alarm by flying and settling where ever they wanted and Indra with his vajrayudha cut off their wings and quelled their arrogance.

asatAm ashreedah - the word asat denotes bad beings, asuras, and Indra was the cause of their ashree- absence of glory, being their conquerer.

amaragah - one who leads the amaras, devas

Aha = spoke.

AlApa samAravaih - Alapa is friendly conversation and samArava means sound or words.

tatarodasam - refers to Krishna. rodasee means dyAvAprtivee, earth and the sky. Krishna is the one who made them tatah, meaning creator.

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SLOKA 19

गोद्युगोमः स्वमायः अभूत् अश्रीगखरसेनया ।

सह साहवधारः अविकलः अराजत् अरातिहा ॥

godyugoma: svamAya: abhUt ashreegakharasenayA |

saha sAhavadhAra: avikala: arAjat arAtihA ||

Meaning in primary order (anuloma)

Rama, fighting incessantly with the army of Khara which lost its glory, shone as the vanquishing hero of enemies, undaunted, unostentatious and his fame spreading to the farthest corner of heaven and earth.

Rama the fighter

(Courtesy:www.kamat.com)

godugomaH is the adjective to Rama meaning one whose fame reaches heaven and earth. go is earth and dyou is heaven and godyu means heaven and earth. godyu + ga (from gacchati - goes) + uma (fame) = godyugomaH

svamAyah - amAya is without ostentation, the particle su is added for emphasis.

avikalaH - undaunted.

arAtihA means vanquisher of enemies.

arAjat - shone

ashreegakharasenaya saha sAhavadhAraH abhUt - he was sAhavadhAraH

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abUt, fighting with the army of Khara, kharasenayA saha, which was ashreega lost its glory.

sloka in reverse order (prathiloma)

हा अतिरादजरालोक विरोधावहसाहस ।

यानसेरखग श्रीद भूयः म स्वम् अगः द्युगः ॥

hA atirAdajarAloka virodhAvahasAhasa |

yAnaserakhaga shreeda bhUya: ma svam aga: dyuga: ||

Meaning:

(Indra said) Krishna, who has Garuda as your vehicle and who has the valour to put out the glory of devas, who is the giver of wealth, do not take away the celestial tree from the heaven.

atirAdajara means devas who have power to give everything.

AlokavirodhAvaha - the one who can extinguish (virodhAvaha sAhasa), their glory (Aloka).

yAnaserakhagashreeda - sera means, with veda vAk,eera. Garuda, who is described as vedhathma, the personification of Vedas

shreeda is one who gives wealth,

Krishna on Garuda
(AngkorvAt Vishnu temple)

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meaning Krishna the sreepathi. svam goes with shreeda, meaning that he himself being shreeda he does not need anything more.

dyugaH - celestial

agah - tree

mA bhUyah not to be carried to earth. bhUyah is derived as bhoo + yah gone to earth. ya meaning to go.

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SLOKA 20

हतपापचये हेयः लङ्केशः अयम् असारधीः ।

रजिराविरतेरापः हा हा अहम् ग्रहम् आर घः ॥

hatapApacaye heya: la~Nkesha: ayam asAradhee: |

rajirAviraterApa: hA hA aham graham Ara gha: ||

Meaning in primary order (anuloma)

Ravana, the fierce, wicked and mean, who had with him the cruel, always intoxicated rakshasas, entertained the thought of aggressing Rama when the sinful demons Khara and others were killed by Rama.

Ravana with Maricha

(Courtesy:Sri.Lakshminarasimhan Sridhar)

heyah means undesirable, mean.

asAradheeh - unwise or perverted.

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ghah means fierce

rAjiraviraterApah - avirata means always, irApah is derived as irAm pibanti iti, those who drink liquor, rAh means cruel.

ahamgraham is aggressiveness and arrogance.

Ara - attained (towards)

hatapapacaye - Rama who had killed the sinful rakshasas.

sloka in reverse order (prathiloma)

घोरम् आह ग्रहं हाहापः अरातेः रविराजिराः ।

धीरसामयशोके अलं यः हेये च पपात हः ॥

ghoram Aha grahaM hAhApa: arAteH ravirAjirA: |

dheerasAmayashoke alaM ya: heye ca papAta ha: ||

Meaning:

Indra, the lord of gandharvas, adorned with gold ornaments shining like the Sun, was afflicted by sorrow which made his intellect diseased, ordered the capture of Krishna.

ravirAjirAh - rAh means gold (ornaments) shining , rAji - like the Sun, ravi.

hAhApah - hAhA is the name of a gandharva, which stands for the whole class of celestial beings.

papAta - fell into,

heye - despicable,

dheersAmayashoke - the grief, shoka which was Amaya (a disease) of dheerasa, (the essence of wisdom) that is the joy of jnana.

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ghoram graham - fearful capture. Fearful because he forgot the strength of the enemy (arAti) whose capture (graha) he ordered (Aha).

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SLOKA 21

ताटकेयलवात् एनोहारी हारिगिर आस सः ।

हा असहायजना सीता अनाप्तेना अदमनाः भुवि ॥

tATakeyalavAt enohAree hArigira Asa sa: |

hA asahAyajanA siitA anAptenA adamanA: bhuvi ||

Meaning in primary order (anuloma)

Rama, whose name, delightful to the heart, destroys all sins, shone by his killing of the son of Thataka, Maricha. Alas! Seetha with no one to help, without her Lord, became perturbed (by hearing the shouts of Maricha.)

Sita requests Rama to bring Her the golden deer

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hArigirA enohAree - ena is sin. hAree is the one who destroys sin with his girA (word), that is his name, which is hAree, that which attracts the heart, meaning Rama.

sah Asa - he shone, by killing Maricha, tATakeya lavAt, (lava means cutting)

hA - alas!

seetha was described as:

asahAyajanA - having no one to help,

anAptena - being without her Lord,

adamanAh - having restless mind (da means peace (dama), and ada is the opposite) on hearing Maricha call her name in the voice of Rama)

sloka in reverse order (prathiloma)

विभुना मदनाप्तेन आत आसीनाजयहासहा ।

सः सराः गिरिहारी ह नो देवालयके अटता ॥

vibhunA madanAptena Ata AseenAjayahAsahA |

sa: sarA: girihAree ha no devAlayake aTatA ||

Meaning:

Indra who had all riches, the vanquisher of mountains and who was able to quell the pride of Pradhyumna, who defeated Jayantha, with his arrows, was not able to follow Krishna who roamed around the heaven with Pradhyumna

indra, is described as AseenAjayahAsaha. Ajaya hAsa means the loud laughter of Pradhyumana who was ajaya, enemy of jayantha. son of Indra and hA means the one who cut it off, (by his arrows) referring to Indra. He was also sarAh possessed all riches, (rA means wealth) and girihAree, attacker of the

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mountains.

saH - that Indra,

no Ata - could not follow (could not stop)

aTata - the roaming around by Krishna,

vibhu - who was with Pradhyumna,

devAlayake - in the abode of the devas, that is svarga.

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Jatayu fights Ravana (Thanks:Sri.Lakshminarasimhan Sridhar)

SLOKA 22

भारमा कुदशाकेन आशराधीकुहकेन हा ।

चारुधीवनपालोक्या वैदेही महिता हृता ॥

bhAramA kudashAkena AsharAdheekuhakena hA |

cArudheevanapAlokyA vaidehee mahitA hRRitA ||

Meaning in the primary order (anuloma)

Seetha, lustrous like Lakshmi and revered by all, was taken away by Ravana, who descended into a degrading state, being wicked and cunning, while the good forest gods looked on.

bhAramA - lustrous like Lakshmi. Though Seetha was Lakshmi herself, since she was in human form she is compared to Lakshmi.

mahitA means much revered.

cArudheevanapAlokyA - vanapA means forest gods, the protectors (pA), of the forest (vanam). They are referred to as charudhee - of good thought.

hRRitA - abducted, by Ravana who is described as kudAshAka, of low status, kud + ASa, because his end was near

asharA - rakshasa

dheekuhaka - cunning

hA - alas!

sloka in reverse order (prathiloma)

ताः हृताः हि महीदेवैक्यालोपानवधीरुचा ।

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हानकेहकुधीराशनाकेशा अदकुमारभाः ॥

tA: hRRitA: hi maheedevaikyAlopAnavadheerucA |

hAnakehakudheerAshanAkeshA adakumArabhA: ||

Meaning:

The glory of Pradhumna was eclipsed by Indra, who was aided by a brahmin and got back his valour and lustre in order to protect the fleeing devas.

tAh adakumArabhAh hRRitAH - that glory (tAh bhAh) of, the youth (kumAra), here, Pradhyumna, who became restless (ada), was taken away (hRRitAH) by Indra.

Indra is described as:

1. maheedeva aikya alopana anava dheerucA, being revived of his indestructible (alopana), ever-existing (anava), intellect and lustre, (Dheeruchou), by the friendship (aikya) of, a brahmin (maheedeva).

2. hAnakehakudheerAshAnAkesha - nAkesha is Indra, who is the lord of heaven, nAka. He had the desire AsA (to protect) the devas who were kudheera, pseudo heroes who had the wish, eeha, to flee, hAna (giving up fighting.)

Indra was supposed to have been revived by a friendly Brahmin called Pravara. according to harivamsa.

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SLOKA 23

हारितोयदभः रामावियोगे अनघवायुजः ।

तं रुमामहितः अपेतामोदाः असाराज्ञः आम यः ॥

hAritoyadabha: rAmAviyoge anaghavAyuja: |

taM rumAmahita: apetAmodA: asAraj~na: Ama ya: ||

Meaning in the primary order (anuloma)

hAritoyada bhAh - Rama, who was of attractive (hAri), hue of the cloud, toyadabhAh.

rAmAvishleshe - on being separated from Seetha, got the faultless, anagha, Hanuman, vAyuja.

rumAmahitah - Sugriva, who was revered by Ruma - his wife, lost his happiness (apetAmodah), became devoid of his power of thought and strength - being persecuted by Vali (asAraj~nah), and , went to (Ama), that Rama (tam).

sloka in reverse order (prathiloma)

यः अमराज्ञः असादोमः अतापेतः हिममारुतम् ।

जः युवा घनगेयः विम् आर आभोदयतः अरिहा ॥

ya: amarAj~na: asAdoma: atApeta: himamArutam |

ja: yuvA ghanageya: vim Ara Abhodayata: arihA ||

Meaning:

Pradhyumna, who gave up battle with the devas became revived with the cool breeze of the sky and regained his glory and vanquished the devas.

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yah yuvA- the youthful Pradhyumna, who had undaunted valour (asAda umaH), gave up fighting (being attacked by Indra) with the devas (amaraj~naH). He was revived (atApetaH), by cool breeze (hima mArutam), in the sky (vim) and attained (Ara), victory (jah), killing enemies (arihA), rising in fame (Abhodayatah), and was extolled by elders (ghanageyah).

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SLOKA 24

भानुभानुतभाः वामा सदामोदपरः हतं ।

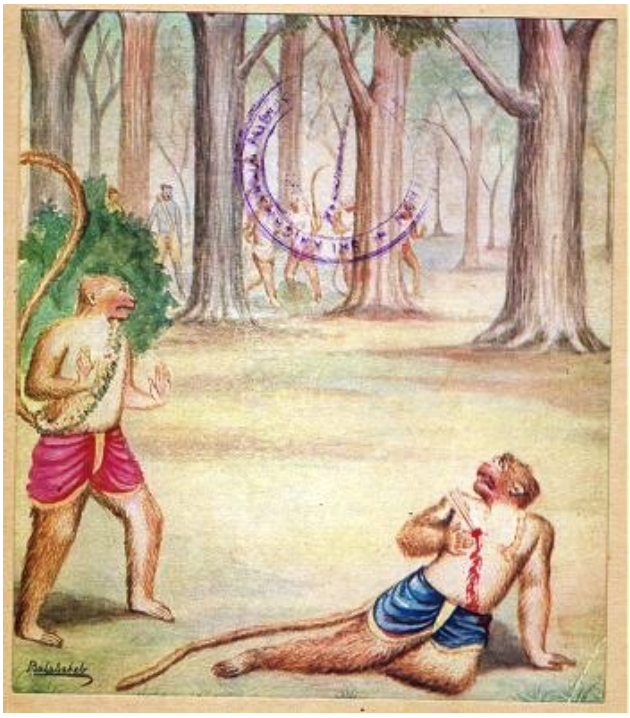
तं ह तामरसाभाक्षः अतिराता अकृत वासविम् ॥

bhAnubhAnutabhA: vAmA sadAmodapara: hataM |

taM ha tAmarasAbhAkSha: atirAtA akRRita vAsavim ||

Meaning in primary order (anuloma)

Rama, who had more lustre than the Sun, who was the joy giver to Seetha forever, who had eyes like lotus and who is the giver of all, killed Vali, son of Indra.



Vali vadam

(Courtesy: www.kamat.com)

Rama is qualified by the adjectives,

1. bhanubhAnutabhAH - His lustre was extolled (nuta), even by that of the Sun, meaning that it excelled the lustre of the Sun.
2. vAmA sadA moda paraH - He was the source of constant joy for Seetha, vAmA means beautiful lady, here it means Seetha. Moda is joy.
3. tAmarasAbhAkShaH - His eyes (akSha) shine (bha), like lotus (tAmarasa).
4. atirAtA - abundant giver.
5. hatam akRRita - he killed

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6. tam - that, (who was known as Vali). vAsavim - vAsavasya apatyam pumAn vAsaviH, son of Indra, Vali.

sloka in reverse order (prathiloma)

विं सः वातकृतारातिक्षोभासारमताहतं ।

तं हरोपदमः दासम् आव आभतनुभनुभाः ॥

viM sa: vAtakRRitArAtikShobhAsAramatAhataM |

taM haropadama: dAsam Ava AbhatanubhanubhA: ||

Meaning:

Krishna, who vanquished even Siva, and whose lustre belittled even that of the Sun, protected his servant Garuda who agitated and weakened the strength and pride of the enemies by merely the breeze of the fluttering wings.

sah - that Krishna, who was able to win over (upadama), Siva (hara), and whose lustre (Abha), reduced to nothing the brilliance of the Sun (tanubhanubhA), protected (Ava), the bird, Garuda, (vim), who was his (dasa), servant or bhaktha.

vAtakRRitArAtikShobhAsAramatAhatam - is the qualifying phrase of Garuda, meaning the one who caused:

- kShobha - agitation,
- asAra - depletion of strength and
- matAhata - quelling of the pride of aRAti, enemies, by the mere vAta - breeze (created by flapping of his wings)

The vanquishing of Siva by Krishna refers to the fight with Banasura by Krishna to save Aniruddha who married Usha, daughter of Bana, whose fort was guarded by Siva.

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Krishna and Satyabhama on Garuda

(Thanks: www.glimpseofkrishna.com)

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Rama crowns Sugreeva

(Courtesy:Sri.Lakshminarasimhan Sridhar)

SLOKA 25

हंसजारुद्धबलजा परोदारसुभा अजनि ।

राजि रावण रक्षोरविघाताय रमा आर यम् ॥

haMsajAruddhabalajA parodArasubhA ajani |

rAji rAvaNa rakShoravighAtAya ramA Ara yam ||

Meaning in the primary order (anuloma)

To that Rama, whom the victory crowned due to killing of Ravana, greater glory came from the mighty army of sugriva.

hamsajAruddhabalajA - hamsaja is Sugriva, the son of Sun god, known as hamsa. bala is the army. aruddha means invincible.

ajani - created,

para - great

udara - excellent

subha - glory, in rAji, the king that is Rama,

rAvana rakSha ra vighAtaya - one who killed (ra means head, implying cutting off the head, that is killing) Ravana the rakshasa, on account of which the victory, ramaa (jayalakshmi) came to him.

sloka in reverse order (prathiloma)

यं रमा आर यताघ विरक्षोरणवराजिर ।

निजभा सुरद रोपजालबद्ध रुजासहम् ॥

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yaM ramaa Ara yatAgha virakShoraNavarAjira |

nijabhA surada ropajAlabaddha rujAsaham ||

Meaning:

To Krishna, who is capable of enduring the onslaught of arrows, whose glory, pure and shining with the destruction of asuras came in the form of ramAa, jayalakshmi, by defeating the devas.

yam means whom (Krishna),

ramA - glory that is in the form of jayalakshmi,

Ara - came.

ramA is qualified with adjectives:

- yatAghA - faultless
- virakSha raNavarAjirA - which has made the battle ground bereft of asuras,
- nijabhA - natural glory and
- suradA - which defeated the devas.

Krishna was described as ropajAlabaddharujAsaha. ropa jala is the shower of arrows. baddha rujA means the affliction due to the attack of arrows and saha is the one who endures.

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SLOKA 26

सागरतिगम्‌ आभातिनाकेशः असुरमासहः ।

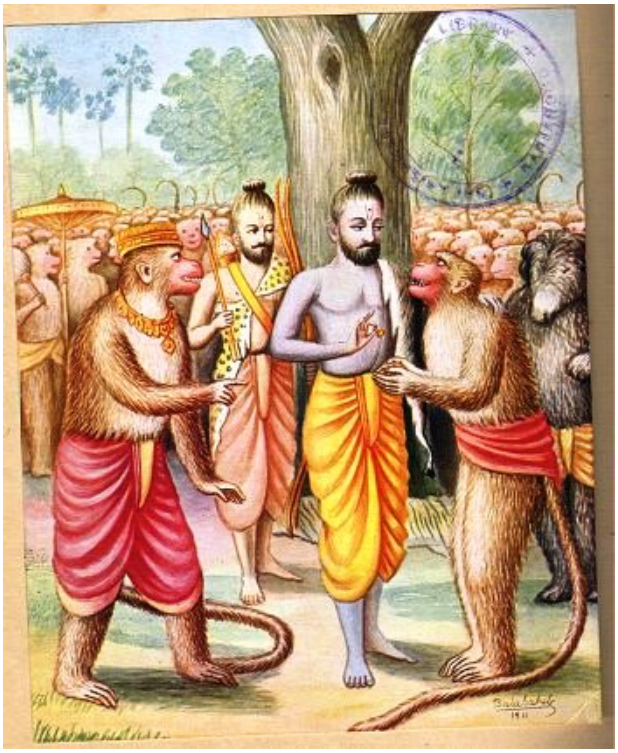
तं सः मारुतजम्‌ गोप्ता अभात्‌ आसाद्य गतः अगजम्‌ ॥

sAgaratigam AbhAtinAkesha: asuramAsaha: |

taM sa: mArutajam goptA abhAt AsAdya gata: agajam ||

Meaning in primary order (anuloma)

Rama, whose glory excelled that of indra. Who could not tolerate the asuras prospering, who is the protector, shone having got Hanuman, who acquired the fame of crossing the ocean and reached the sahaydri mountain and the shore of the ocean.



Rama gives Ring to HanumAn
(Thanks:www.kamat.com)

Rama is described as:

- AbhAatinAkeshaH - excelling the glory of Indra,
- nAkesha - intolerant of the
- asuramAsahaH - prosperity (mA) of the asuras, and
- gopta - the protector.

saH abhath - he, Rama

abhAt - shone

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mArutajam AsAdya - obtaining Hanuman (as his envoy)

sAgArAtiga - who crossed the ocean and

sahya - reached the mountain and the seashore. Aga and ja.

sloka in reverse order (prathiloma)

जं गतः गदी असादाभाप्ता गोजं तरुम् आस तम्।

हः समारसुशोकेन अतिभामागतिः आगस ॥

jaM gata: gadee asAdAbhAptA gojaM tarum Asa tam |

ha: samArasushokena atibhAmAgati: Agasa ||

Meaning:

Enraged by the wrong committed by causing grief to Pradhyumna, Krishna, whose glory is unabated, who was armed with the mace, became victorious grasping the celestial tree.

Victorious Krishna grasped the Celestial Tree

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hah means hari, Krishna. He was atibhamAgatih, became extremely angry (bhAma means anger) by the wrong,

AgasA, which caused grief to Paradhyumna,

(mAra) samArasushokena and grasped the celestial tree,

gojam tarum - (go means heaven, goja, that which grew in the heaven) and became victorious, jam (jayam) gataH.

Krishna is further qualified by gadee, wearer of mace, and asAdAbhApta, one who has unending glory.

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SLOKA 27

वीरवानरसेनस्य त्रात अभात् अवता हि सः ।

तोयधो अरिगोयादसि अयतः नवसेतुना ॥

veeravAnarasenasya trAta abhAt avatA hi sa: |

toyadhou arigoyAdasi ayata: navasetunA ||

Meaning in the primary order (anuloma)

Rama, shone as the protector of the army of valorous monkeys, going through the new bridge across the ocean which protected from the obstacles of the creatures in the sea and the vast expanse of water of the sea.

Bridge across ocean

sah, that rama shone as, abhAt, the protector, trAta, of the veera vAnara sena.

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He was crossing the ocean by the new bridge, nava setu, which was qualified by avatA, protecting, from arigoyAdasi, innumerable beings in the vast expanse of water. ari means akShaya or ever full, go is water and yAdas means the creatures that exist in water.

sloka in reverse order (prathiloma)

ना तु सेवनतः यस्य दयागः अरिवधायतः ।

स हि तावत् अभत त्रासी अनसेः अनवारवी ॥

nA tu sevanata: yasya dayAga: arivadhAyata: |

sa hi tAvat abhata trAsee anase: anavAravii ||

Meaning:

A man who serves the Lord Hari, singing His glory rises over his enemies through the mercy of the Lord. One who does not do so fears even from unarmed enemy and loses his lustre.

Sing Sri Hari's glories

nA means man, nara.

sevanatah is one who bows down to the Lord. He becomes arivahayatah, well equipped to vanquish his enemies, dayAgaH, through the mercy yasya, of whom, (meaning Krishna, who grasped the Parijatha tree).

sa hi tavat , on the other hand he who is anavAravee, devoid of the sound of praise of the Lord, meaning, one who is not singing his glory, becomes afraid, trasee, of even anaseH, him who is unarmed, asi means sword anasi means

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without sword, that is unarmed.

abhata he also loses his lustre.

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SLOKA 28

हारिसाहसलङ्केनासुभेदी महितः हि सः ।

चारुभूतनुजः रामः अरम् आराधयदार्तिहा ॥

hArisAhasala~NkenAsubhedee mahita: hi sa: |

cArubhUtanuja: rAma: aram ArAdhayadArtihA ||

Meaning in the primary order (anuloma)

Rama, who took away the life of Ravana, the astoundingly adventurous, who was the Lord of Seetha, the beautiful daughter of the earth, and who destroyed the grief of the one who resorted to him (Vibheeshana) was honoured by all devas.

Destroyed vibhishana's grief

Thanks: Sow.R.Chitralekha

sa ramah, that Rama.

hAri sAhasa la~Nkena asubhedee - la~Nkena is split as la~Nka + ina, the king of Lanka, Ravana. He was hAri sahasa - astoundingly adventurous. asu is life and asu bhedee is the one who took away the life (of Ravana), meaning Rama.

Rama was further described as

1. chAru bhU tanujaH, one who had with him the beautiful daughter of bhoodevi.tanujA is daughter and caru means beautiful.
2. ArAdhayadArtiha - He is the destroyer of the troubles (ArtihA), of those who resort to him (ArAdhayataH).

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That Rama was mahitah, honoured by the devas.

sloka in reverse order (prathiloma)

ह आर्तिदाय धराम् आर मोराः जः नुतभूः रुचा ।

सः हितः हि मदीभे सुनाके अलं सहसा अरिहा ॥

ha ArtidAya dharAm Ara morA: ja: nutabhU: rucA |

sa: hita: hi madeebhe sunAke alaM sahasA arihA ||

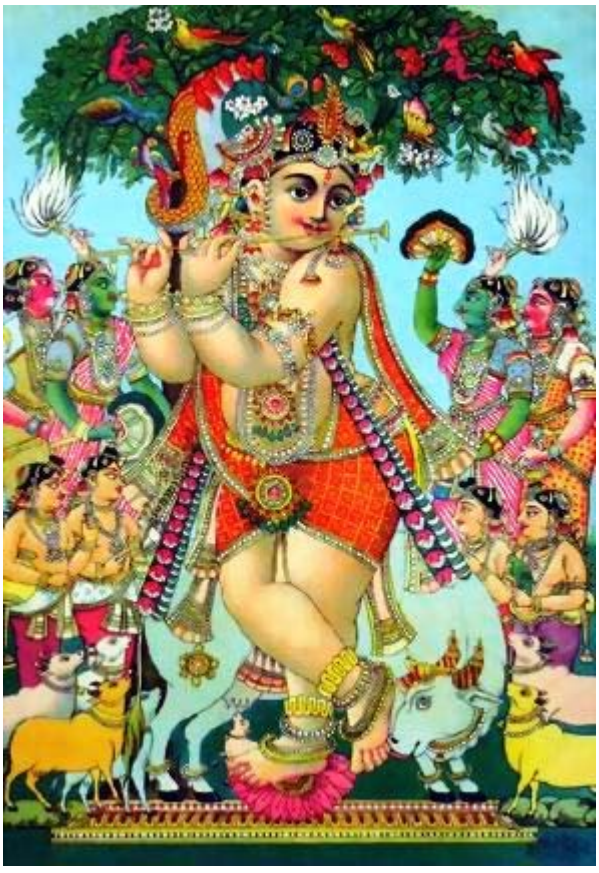
Meaning:

Krishna, who cared for the welfare of Pradhyumna vanquished the enemies in the heaven, which had riotous elephant like Iravatha, with his valour and returned to earth.

Krishna is referred to as morAh, who had Lakshmi (mA) in his chest (urah) and nuta bhUH, the resting place for all the praise and arihA, destroyer of the enemies.

Krishna was hita, cared for the well being of ArtidA - Pradhyumna, who was free from the woes of the war..

He returned to earth (dharAm Ara), after winning the heaven (jaH sunAka) which had Airavatha (mada ibha).



Krishna returned to Earth

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SLOKA 29

नालिकेर सुभाकारागारा असौ सुरसापिका ।

रावणारिक्षमेरा पूः आभेजे हि न न अमुना ॥

nAlikera subhAkArAgArA asau surasApikA |

rAvaNArikShamerA pU: Abheje hi na na amunA ||

Meaning in primary order (anuloma)

The city of Ayodhya became the fitting abode of Rama, the vanquisher of Ravana, with colorful mansions surrounded with coconut trees.

nAlikera is coconut tree,

subhakarA means well surrounded,

agarA means mansions,

surasApikA , colourful.

Rama is referred to as RAvanAri, the enemy of Ravana.

kShamerA means kShama fitting irA, land, meaning Ayodhya,

pUH meaning city.

abheje attained, or here, the residing place.

Successful SriRama

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amuna , now

na na two negatives denotes positive sense.

sloka in reverse order (prathiloma)

न अमुना नहि जेभेर पूः आमे अक्षरिणा वरा ।

का अपि सारसुसौरागा राकाभासुरकेलिना ॥

na amunA nahi jebhera pU: Ame akShariNA varA |

kA api sArasusaurAgA rAkAbhAsurakelinA ||

Meaning:

The city of Dvaraka, abounding in triumphant elephants glowed with the celestial tree and Krishna, the abode of dharma, and the play mate of gopis.

Krishna the playmate of gopis in DwAraka

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PUH, the city - Dvaraka,

jebhera = ja (winning) + ibha (elephants) + ira (land). The land of elephants who are victorious

varA - best (city)

Ame - entered (the city which was entered by Krishna)

Ka api denotes wonder.

akShariNa refers to Krishna, who is righteous.

rAkAbhAsurakeli is Krishna who shone with his sport with gopis.

sArasusauragA - The celestial tree - Parijatha,.

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SLOKA 30

सा अग्र्यतामरसागाराम् अक्षामा घनभा आर गौः ।

निजदे अपरजिति आस श्रीः रामे सुगराजभा ॥

sA agryatAmarasAgArAm akShAmA ghanabhA Ara gau: |

nijade aparajiti Asa shree: rAme sugarAjabhA ||

Meaning in the primary order (anuloma)

The land of Ayodhya was bright and rich and became the abode of Lakshmi. In Rama, the invincible, the glory of kingship was resplendent.

sA refers to Ayodhya.

gauH means land.

tAmarasa is lotus. agAra is abode. agrya means the best or foremost. Ayodhya was the best abode (agrya) of Lakshmi whose agara is thamarasa.

Ara means got

akShAma is prosperous.

kShAma is famine.

ghanabhA - dense light, meaning luminous (city)

nijade - giving one self, refers to Rama who gave everything he had to his kingdom.

aparAjiti - parAjit is the one conquered by others. aparAjit is the opposite. Both qualify Rama

Asa was.

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sugarAjabhA shreeh - the rajyalakshmi.

sloka in reverse order (prathiloma)

भा अजरग सुमेरा श्रीसत्याजिरपदे अजनि ।

गौरभा अनघमा क्षामरागा स अरमत अग्र्यसा ॥

bhA ajaraga sumerA shreesatyAjirapade ajani |

gaurabhA anaghamA kShAmarAgA sa aramata agryasA ||

Sri Rukmini sathyabhama sametha venugopala of devanahalli

(Thanks: Sri.Lakshminarasimhan Sridhar)

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Meaning:

The parijatha that was in the courtyard of Sathyabhama put forth flowers. Sathyabhama, becoming fairer of faultless riches, became free from jealousy with Rukmini and enjoyed herself with Krishna.

ajarAgasumera - the celestial tree which put forth flowers.

shreesatyAjirapade - ajirapada is the courtyard. shreesatya - sathyabhama.

gaurabha - fair

anaghamA - faultless wealth

kShAmaraga - without envy.

agryasA - with the first wife, Rukmini.

sA - she, Sathyabhama

aramata - sported (with Krishna,)

॥ इति श्रीराघवयादवीयं सम्पूर्णम् ॥

|| Sri Raaghavayaadhaveeyam sampooraNam ||

महीसुता सुहृत्वेन ख्यातौ सत्यानुसारिणौ

दीव्येतां हृदये नित्यं देवौ राघवायादवौ ॥

mahIsutA suhRRitvena khyAtau satyAnusAriNau |

dIvyetAM hRRidaye nityaM devau rAghavAyAdavau ||

|| SrI SitA lakshmaNa Bharata Shatrugna Hanumat sameta

Sri RAmacandra ParabrahmaNe namah ||

|| Sarvam SrI KrishNArpaNamastu ||

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